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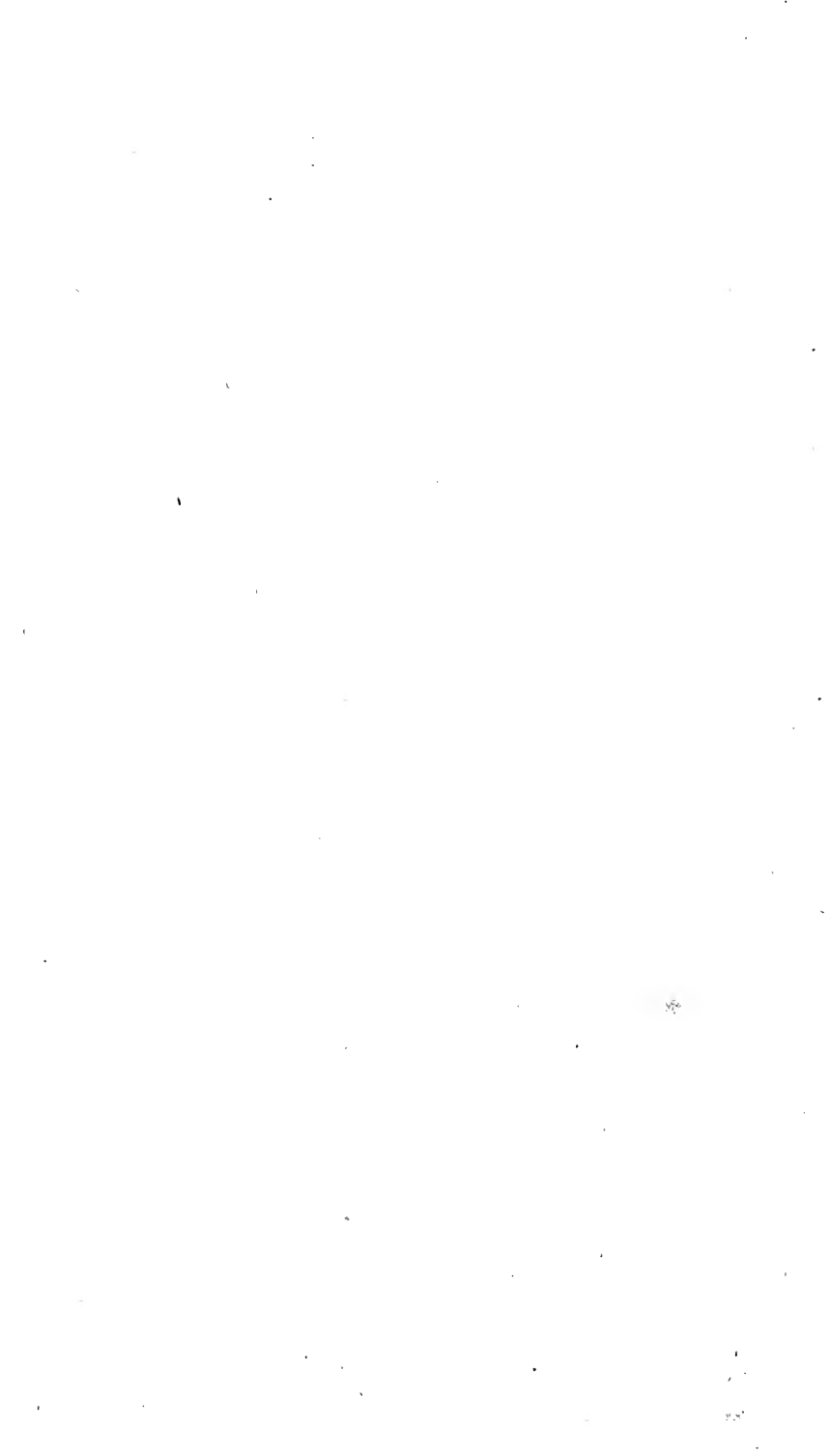
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A NEW AND GENERAL  
BIOGRAPHICAL  
DICTIONARY.

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VOL. XIV.

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## A

# NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

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## S.

**SIRMOND** (JAMES), a French Jesuit, whose name has been famous among men of letters, was the son of a magistrate, and born at Riom in 1559 [A]. At ten years of age, he was sent to the college of Billom, the first which the Jesuits had in France. He entered into the society in 1576, and two years after made his vows. His superiors, finding out his uncommon talents and great genius, sent him to Paris; where he taught classical literature two years, and rhetoric three. During this time, he acquired a perfect knowledge of the Greek and Latin languages; and formed his style, which has been so much esteemed by the learned. It is said, that he took Muretus for his model, and never passed a day without reading some pages in his writings. In 1586, he began his course of divinity, which lasted four years. He undertook at that time to translate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was sent for to Rome by the general of the order, Aquaviva, to take upon him the office of his secretary; which he discharged sixteen years with success. He took the thoughts of his general perfectly well, and expressed them much better than Aquaviva himself could have done. The study of antiquity was at that time his principal object: he visited libraries, and consulted manuscripts: he contemplated antiques, medals, and inscriptions: and the Italians, though jealous of the honour of their nation, acknowledged, that he knew these curiosities better than they did; and frequently consulted him upon difficult questions. He made a friendship with the most eminently learned of Rome; particularly with Bellarmine and

[A] Du Pin, Bibl. Aut. Eccles. Cent. xvii.

Tolet, who were of his own society, and with the cardinal Baronius, D'Ossat, and Du Perron. Baronius was greatly assisted by him in his "Ecclesiastical Annals," especially in affairs relating to the Greek history; upon which he furnished him with a great number of works, translated from Greek into Latin.

Sirmond returned to Paris in 1606; and from that time did not cease to enrich the public with a great number of works. Many years after, pope Urban VIII. who had long known his merit, had a desire to draw him again to Rome; and caused a letter for that purpose to be sent to him by father Vittelleschi, who was at that time general of their order: but Louis XIII. would not suffer a person who did so much honour to his kingdom, and could do him great services, to be taken from him. In 1637, he was chosen the king's confessor, in the room of father Caullin, who had the misfortune to displease cardinal de Richelieu: which delicate office he accepted with great reluctance, yet conducted it with the almost caution and prudence. After the death of Louis XIII. in 1643, he left the court, and resumed his ordinary occupations with the same tranquillity as if he had never quitted his retirement. In 1645, he went to Rome, notwithstanding his great age, for the sake of assisting at the election of a general, upon the death of Vittelleschi, as he had done thirty years before upon the death of Aquaviva; and, after his return to France, prepared himself, as usual, to publish more books. But having heated himself a little, in the college of the Jesuits, by endeavouring to support his opinion, he was attacked with the jaundice; which, being accompanied with a large effusion of bile over his whole body, carried him off in a few days. He died Oct. 7, 1651, aged ninety-two.

He spent a considerable part of his life in seeking out the authors of the Middle Age, in copying and causing them to be printed, and enriching them with notes, which shew great justness of understanding, as well as extent of learning. He was the author and editor of as many works as amounted to 15 vols. in folio; five of which, containing his own, were printed at the royal printing-house at Paris in 1696, under this title: "*Jacobi Sirmondi Opera Varia, nunc primum collecta, ex ipsius schedis emendatiora, Notis Posthumis, Epistolis, & Opusculis aliquibus auctiora.*" The following character of him is given in Du Pin's "*Bibliothèque*:" "Father Sirmond knew how to join a great delicacy of understanding and the justest discernment to a profound and extensive erudition. He understood Greek and Latin in perfection, all the profane authors, history, and whatever goes under the name of belles lettres. He had a very extensive knowledge in ecclesiastical antiquity,



antiquity, and had studied with care all the authors of the middle age. His style is pure, concise, and nervous: yet he affects too much certain expressions of the comic poets. He meditated very much upon what he wrote, and had a particular art of reducing into a note what comprehended a great many things in a very few words. He is exact, judicious, simple; yet never omits any thing that is necessary. His dissertations have passed for a model; by which it were to be wished that every one who writes would form himself. When he treated of one subject, he never said immediately all that he knew of it; but reserved some new arguments always for a reply, like auxiliary troops, to come up and assist, in case of need, the grand body of the battle. He was disinterested, equitable, sincere, moderate, modest, laborious; and by these qualities drew to himself the esteem, not only of the learned, but of all mankind. He has left behind him a reputation, which will last for many ages."

SIXTUS V. (POPE), whose proper names were Felix Peretti, was born in 1521, in the signiory of Montalto[B]: his father, Francis Peretti, for his faithful service to a country gentleman, with whom he lived as a gardener, was rewarded with his master's favourite servant-maid for a wife. These were the parents of that pontiff, who, from the instant of his accession to the papacy, even to the hour of his death, made himself obeyed and feared, not only by his own subjects, but by all who had any concern with him. This pope was their eldest child. Though he very early discovered a fitness and inclination for learning, the poverty of his parents prevented their indulging it; for which reason, at about nine years of age, his father hired him to an inhabitant of the town, to look after his sheep: but his master, being on some occasion disoblged, removed him to a less honourable employment, and gave him the care of his hogs. He was soon released, however, from this degrading occupation: for, in 1531, falling accidentally under the cognisance of father Michael Angelo Selleri, a Franciscan friar, who was going to preach during the Lent season at Ascoli, the friar was so exceedingly struck with his conversation and behaviour, as to recommend him to the fraternity whither he was going. Accordingly, with the unanimous approbation of the community, he was received among them, invested with the habit of a lay-brother, and placed under "the sacristan, to assist in sweeping the church, lighting the candles, and such little offices; who, in return for his services, was to teach him the responses, and rudiments of grammar."

[B] Life of pope Sixtus V. from the Italian of Gregorio Leti, by Ellis Farnsworth, M. A. 1754, folio.

Such was Felix's introduction to greatness. By a quick comprehension, strong memory, and unwearied application, he made such a surprising progress in learning, that in 1534, he was thought fit to receive the cowl, and enter upon his novitiate; and, in 1535, was admitted to make his profession, being no more than fourteen. He pursued his studies with so much assiduity, that, in 1539, he was accounted equal to the best disputants, and was soon admitted to deacon's orders. In 1545, he was ordained priest, and assumed the name of father Montalto: the same year, he took his bachelor's degree, and two years after, his doctor's; and was appointed to keep a divinity act before the whole chapter of the order, at which time he so effectually recommended himself to cardinal de Carpi, and cultivated so close an intimacy with Bossius his secretary, that they were both of them ever after his steady friends. Frequent were the occasions he had for their interposition on his behalf; for the impetuosity of his temper, and his impatience of contradiction, had already subjected him to several inconveniencies, and in the subsequent part of his life involved him in many more difficulties. While all Italy was delighted with his eloquence, he was perpetually embroiled in quarrels with his monastic brethren: he had, however, the good fortune to form two new friendships at Rome, which were afterwards of signal service to him: one with the Colonna family, who thereby became his protectors; the other with father Ghislieri, by whose recommendation he was appointed inquisitor-general at Venice, by Paul IV. soon after his accession to the papacy in 1555. But the severity with which he executed his office, was so offensive to a people jealous of their liberties, as the Venetians were, that he was obliged to owe his preservation to a precipitate flight from that city.

After his retreat from Venice, we find him acting in many public affairs at Rome, and as often engaged in disputes with the conventuals of his order; till he was appointed as chaplain and confessor of the inquisition, to attend cardinal Buon Compagnon, afterwards Gregory XIII. who was then legate à latere to Spain. Here Montalto had great honours paid him: he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, and a very large stipend, if he would stay there; but having centred his views at Rome, he declined accepting these favours, and only asked the honour of bearing the title of his majesty's chaplain wherever he went. While things were thus circumstanced at Madrid, news was brought of the death of Pius IV. and the elevation of cardinal Alexandrino to the holy see, with the title of Pius V. Montalto was greatly transported at this news, the new pontiff having ever been his steady friend and patron;

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for this new pope was father Ghislieri, who had been promoted to the purple by Paul IV. Montalto's joy at the promotion of his friend was not ill founded, nor were his expectations disappointed; for Pius V. even in the first week of his pontificate, appointed him general of his order, an office that he executed with his accustomed severity. In 1568, he was made bishop of St. Agatha; and, in 1570, was honoured with a cardinal's hat and a pension. During this reign he had likewise the chief direction of the papal councils, and particularly was employed to draw up the bull of excommunication against queen Elizabeth.

Being now in possession of the purple, he began to aspire to the papacy. With this view "he became humble, patient, and affable; so artfully concealing the natural impetuosity of his temper, that one would have sworn this gentleness and moderation was born with him. There was such a change in his dress, his air, his words, and all his actions, that his nearest friends and acquaintance said, he was not the same man. A greater alteration, or a more absolute victory over his passions, was never seen in any one; nor is there an instance, perhaps, in all history, of a person supporting a fictitious character in so uniform and consistent a manner, or so artfully disguising his foibles and imperfections for such a number of years." To which may be added, that, while he endeavoured to court the friendship of the ambassadors of every foreign power, he very carefully avoided attaching himself to the interest of any one; nor would he accept favours, that might be presumed to lay him under peculiar obligations. He was not less singular in his conduct to his relations, to whom he had heretofore expressed himself with the utmost tenderness; but now he behaved very differently, "knowing that disinterestedness in that point was one of the keys to the papacy. So that when his brother Antony came to see him at Rome, he lodged him in an inn, and sent him back again the next day with only a present of sixty crowns; strictly charging him to return immediately to his family, and tell them, 'That his spiritual cares increased upon him, and he was now dead to his relations and the world; but as he found old age and infirmities began to approach, he might, perhaps, in a while, send for one of his nephews to wait on him.'

Upon the death of Pius V. which happened in 1572, Montalto entered the conclave with the rest of the cardinals; but, appearing to give himself no trouble about the election, kept altogether in his apartment, without ever stirring from it, except to his devotions. He affected a total ignorance of the intrigues of the several factions; and, if he was asked to engage in any party, would reply with seeming indifference, "that for his

part he was of no manner of consequence; that, as he had never been in the conclave before, he was afraid of making some false step, and should leave the affair to be conducted wholly by people of greater knowledge and experience." The election being determined in favour of cardinal Buon Compagnon, who assumed the name of Gregory XIII. Montalto did not neglect to assure him, "that he had never wished for any thing so much in his life, and that he should always remember his goodness, and the favours he received from him in Spain." The new pope, however, not only shewed very little regard to his compliment, but during his pontificate, treated him with the utmost contempt, and deprived him of the pension which had been granted to him by Pius V. Nor was he held in greater esteem by the generality of the cardinals, who considered him as a poor, old, doting fellow, incapable of doing either good or harm; and who, by way of ridicule, they were used frequently to style, "the ass of La Marca." He seldom interfered in, or was present at any public transactions; the chief part of his time was employed in works of piety and devotion; and his benevolence to the indigent was so remarkable, that, when a terrible famine prevailed at Rome, the poor said openly of him, "that cardinal Montalto, who lived upon charity himself, gave with one hand what he received with the other; while the rest of the cardinals, who wallowed in abundance, contented themselves with shewing them the way to the hospital."

Notwithstanding this affected indifference to what passed in the world, he was never without able spies, who informed him from time to time of every the most minute particular. He had assumed great appearance of imbecillity and all the infirmities of old age, for some years before the death of Gregory XIII. in 1585; when it was not without much seeming reluctance, that Montalto accompanied the rest of the cardinals into the conclave, where he maintained the same uniformity of behaviour, in which he had so long persisted. "He kept himself close shut up in his chamber, and was no more thought or spoken of, than if he had not been there. He very seldom stirred out, and when he went to mass, or any of the scrutinies, appeared so little concerned, that one would have thought he had no manner of interest in any thing that happened within those walls;" and, without promising any thing, he flattered every body. This method of proceeding was judiciously calculated to serve his ambition. He was early apprised, that there would be great contests or divisions in the conclave; and he knew it was no uncommon case, that when the chiefs of the respective parties met with opposition to the person they were desirous of electing, they would all willingly concur in  
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the choice of some very old and infirm cardinal, whose life would last only long enough to prepare themselves with more strength against another vacancy. These views directed his conduct, nor was he mistaken in his expectations of success. Three cardinals, who were the heads of potent factions, finding themselves unable to choose the persons they respectively favoured, all concurred to elect Montalto. As it was not yet necessary for him to discover himself, when they came to acquaint him with their intention, "he fell into such a violent fit of coughing, that they thought he would have expired upon the spot." When he recovered himself, he told them, "that his reign would be but for a few days; that, besides the continual difficulty of breathing, he had not strength enough to support such a weight; and that his small experience in affairs made him altogether unfit for a charge of so important a nature." Nor would he be prevailed on to accept it on any other terms, than that "they should all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole upon himself." The cardinals giving a ready assent to his proposal, he added, "If you are resolved to make me pope, it will be only placing yourselves on the throne; we must share the pontificate. For my part, I shall be content with the bare title; let them call me pope, and you are heartily welcome to the power and authority." The bait was swallowed; and, in confidence of engrossing the administration, they exerted their joint interests so effectually, that Montalto was elected. He now immediately pulled off the mask which he had worn for fourteen years, with an amazing steadiness and uniformity. As soon as ever he found a sufficient number of votes to secure his election, he threw the staff with which he used to support himself into the middle of the chapel; and appeared taller by almost a foot than he had done for several years. Being asked according to custom, "Whether he would please to accept of the papacy," he replied somewhat sharply, "It is trifling and impertinent to ask whether I will accept what I have already accepted: however, to satisfy any scruple that may arise, I tell you, that I accept it with great pleasure; and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies." Nor was the change in his manners less remarkable than in his person: he immediately divested himself of the humility he had so long professed; and, laying aside his accustomed civility and complaisance, treated every body with reserve and haughtiness.

The lenity of Gregory's government had introduced a general licentiousness among all ranks of people; which, though somewhat restrained while he lived, broke out into open violence

the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the see, daily committed in every part of the ecclesiastical state; so that the reformation of abuses, in the church as well as the state, was the first and principal care of Sixtus V. for such was the title Montalto assumed. The first days of his pontificate were employed in receiving the congratulations of the Roman nobility, and in giving audience to foreign ministers; and though he received them with seeming cheerfulness and complaisance, yet he soon dismissed them, desiring to be excused, "for he had something else to do than to attend to compliments." It having been customary with preceding popes to release prisoners on the day of their coronation, delinquents were wont to surrender themselves after the pope was chosen; and several offenders, judging of Montalto's disposition by his behaviour while a cardinal, came voluntarily to the prisons, not making the least doubt of a pardon: but they were fatally disappointed; for when the governor of Rome and the keeper of St. Angelo's castle waited on his holiness to know his intention upon this matter, Sixtus replied, "You certainly do not either know your proper distance, or are very impertinent. What have you to do with pardons and acts of grace, and releasing of prisoners? Don't you think it sufficient, that our predecessor has suffered the judges to lie idle and unemployed these thirteen years? Would you have us likewise stain our pontificate with the same neglect of justice? We have too long seen, with inexpressible concern, the prodigious degree of wickedness that reigns in the ecclesiastical state, to think of granting any pardon. God forbid we should entertain such a design! So far from releasing any prisoners, it is our express command, that they be more closely confined. Let them be brought to a speedy trial, and punished as they deserve, that the prisons may be emptied, and room made for others; and that the world may see, that Divine Providence has called us to the chair of St. Peter to reward the good, and to chastise the wicked; that we bear not the sword in vain, but are the minister of God, and a revenger to execute wrath upon them that do evil."

In the place of such judges as were inclined to lenity, he substituted others of a more austere disposition, and appointed commissaries to examine not only their conduct, but also that of other governors and judges for many years past; promising rewards to those who could convict them of corruption, or of having denied justice to any one at the instance or request of men in power. All the nobility, and persons of the highest quality, were strictly forbidden, on pain of displeasure, to ask the judges any thing in behalf of their nearest friends or dependants; at the same time the judges were to be fined in  
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case they listened to any solicitation. He further commanded every body, "on pain of death, not to terrify witnesses by threats, or tempt them by hopes or promises. He ordered the syndics and mayors of every town and signiory, as well those that were actually in office, as those who had been for the last ten years, to send him a list of all the vagrants, common debauchees, loose and disorderly people in their districts, threatening them with the strappado and imprisonment, if they omitted or concealed any one." In consequence of this ordinance, the syndic of Albano, leaving his nephew, who was an incorrigible libertine, out of the list, underwent the strappado in the public market-place, though the Spanish ambassador interceded strongly for him. He particularly directed the legates and governors of the ecclesiastical state to be expeditious in carrying on all criminal processes; declaring, "he had rather have the gibbets and gallies full, than the prisons." He also intended to have shortened all other proceedings in law. It had been usual, and was pleasing to the people, as often as his holiness passed by, to cry out, "Long live the pope:" but Sixtus, having a mind to go often unexpectedly to the tribunals of justice, convents, and other public places, forbade this custom in regard to himself; and punished two persons who were ignorant of this edict, with imprisonment, for crying out, "Long live pope Sixtus." Adultery he punished with death: nor was he less severe to those who voluntarily permitted a prostitution of their wives; a custom at that time very common in Rome. The female sex, especially the younger part, attracted, in a very particular manner, the attention of Sixtus; not only the debauching of any of them, whether by force or artifice, but even the attempting of it, or offering the least offence against modesty, was very severely punished. For the more effectual prevention, as well of private assassinations, as public quarrels, he forbade all persons, on pain of death, to draw a sword, or to carry arms specified in the edict; nor would he be prevailed on to spare any who transgressed this order: even to threaten another with an intended injury was sufficient to entitle the menacer to a whipping and the gallies; especially if the nature of their profession furnished the means of carrying their threats into execution. The banditti, who were numerous when Sixtus was advanced to the papacy, were rendered still more so by the junction of many loose and disorderly people; who, conscious of their demerits, and terrified at the severities they daily saw practised, had fled from justice. Their insolence increased with their numbers; insomuch, that no one could live in the ecclesiastical state with safety to his person or fortune, nor could strangers travel without imminent danger of being robbed or murdered.

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The public security more especially required the extirpation of these plunderers, which, by the prudence, vigilance, and resolution of this pope, was effectually performed in less than six months. He obliged the nobility of Rome, and the country round it, to an exact payment of their debts. He abolished all protections and other immunities, in the houses of ambassadors, cardinals, nobles, or prelates. To this purpose, he sent for all the ambassadors, and ordered them to acquaint their respective masters, "that he was determined nobody should reign in Rome but himself; that there should be no privilege or immunity of any kind there, but what belonged to the pope; nor any sanctuary or asylum but the churches, and that only at such times, and upon such occasions, as he should think proper."

Thus far we have beheld Sixtus acting in his civil capacity; and if we take a view of his conduct as a politician, in his transactions with foreign powers, we find him maintaining the same degree of firmness as in his treatment of his own subjects. Before he had been pope two months, he quarrelled with Philip II. of Spain, Henry III. of France, and Henry king of Navarre. His intrigues in some measure may be said to have influenced, in his day, all the councils of Europe. Sixtus had caused the Vulgate Latin edition of the Bible to be published, which occasioned a good deal of clamour; but nothing like what there was upon his printing an Italian version of it. This set all the Roman Catholic part of Christendom in an uproar. Count Olivares, and some of the cardinals, ventured to expostulate with him pretty freely upon it; and said, "It was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy." But he treated them with contempt; and only said, "We do it for the benefit of you that do not understand Latin." Though this pope's behaviour, in some particulars, may not command an universal applause, yet it is certain the Roman see was under very great obligations to him. His impartial, though rigorous, administration of justice, had a very happy effect; he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first; but was more particularly ready to hear any accusation against the magistrates: the same conduct he observed between the clergy and their superiors, always applying quick and effectual, though mostly severe remedies. In short, he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect sinecure. At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt: he left it not only clear, but enriched it with  
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five millions of gold; he also augmented the revenue to double its former amount. To him the city of Rome was obliged for several of its greatest embellishments, particularly the Vatican library; and to him its citizens were indebted for the introduction of trade into the ecclesiastical state. Though he was naturally an enemy to profusion, he was never sparing in expence to relieve such as were really necessitous; and, among many other noble charities, his appropriation of three thousand crowns a year, for the redemption of Christian slaves out of the hands of the infidels, will hardly be reckoned the least meritorious.

In respect to his private character, it appears, from several instances, that he was, as well in his habit as diet, generally temperate and frugal; that he remembered, and greatly rewarded, every service that was conferred upon him when he was in an inferior station. Nor did his elevation make him unmindful of his former poverty: his sister once intimating, that it was unbecoming his dignity to wear patched linen, he said to her, "Though we are exalted through the Divine Providence to this high station, we ought not to forget, that shreds and patches are the only coat of arms our family has any title to." The behaviour of Sixtus to his relations, previous to his exaltation, has been already noted: soon after his accession to the pontificate, he sent for his family to Rome, with express orders, that they should appear in a decent and modest manner. Accordingly, his sister Camilla, accompanied by her daughter and two grandsons, and a niece, came thither. The pope's reception of them was as singular as any other part of his conduct; for some of the cardinals, to ingratiate themselves with his holiness, went out to meet her, dressed them all in a very superb manner, and introduced them with great ceremony to the Vatican. When Sixtus saw Camilla, he pretended not to know her, and asked two or three times who she was? upon which one of the cardinals, who handed her in, said, "It is your sister, holy father." "My sister!" (replied Sixtus with a frown) "I have but one but one sister, and she is a poor woman at Le Grotte: if you have introduced her in this disguise, I declare I do not know her; and yet I think I should know her again, if I was to see her in such clothes as she used to wear." Their conductors then thought it expedient to send them to a common inn, where they were disrobed of their finery. When this was done, Sixtus sent two of his ordinary coaches for them; and being introduced a second time, the pope embraced them tenderly, and said to Camilla, "Now we see it is our sister indeed: nobody shall make a princess of you but ourselves." The terms Sixtus stipulated with his sister, as the conditions of her advancement were, "not to ask any favour in matters of government, or  
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make the least intercession for criminals, or otherwise interfere in the administration of justice ;" assuring her that every suit of that kind would meet with a refusal not less mortifying to her than painful to himself. This being settled, he made, indeed, a princely provision, not only for his sister, who took care punctually to obey his orders, but also for all the family.

The pope's severity could not exempt him from several poignant satires, though we have only one instance wherein he thought them worth his resentment ; and that related to his sister. Pasquin was dressed one morning in a very nasty shirt ; and being asked by Marforio, why he wore such dirty linen ? answered, " He could get no other, for the pope had made his washer-woman a princess : " meaning Camilla, who had formerly been a laundress. The pope ordered strict search to be made for the author, and promised to give him a thousand pistoles, and his life, provided he would discover himself ; but threatened to hang him, if he was found out by any body else. The author, though he had trusted no person with the secret, was so tempted with the offer, that he was simple enough to make a full confession of it to the pope ; demanding the money, and to have his life spared. Sixtus was so astonished at his folly and impudence, that he could not speak for some time ; and at last said, " It is true, we did make such a promise, and we shall not be worse than our word ; we give you your life, and you shall have the money immediately ; but we reserved to ourselves the power of cutting off your hands, and boring your tongue through, to prevent your being so witty for the future : " which was directly executed, Sixtus declaring, that he did not deserve the punishment so much for the pasquinade, as for being so audacious to avow it.

This extraordinary man who was an encourager of arts as well as arms, died, not without a suspicion of being poisoned by the Spaniards, Aug. 27, 1590, having enjoyed the papacy little more than five years.

SKELTON (JOHN), an English poet of the fifteenth century, usually mentioned as poet-laureate ; not that he was, as some suppose, laureate to the king, but because he received the honour of being *laureatus*, or invested with the laurel, at Oxford, in 1489 ; which was a kind of poetical degree, then occasionally conferred. What was the date of his birth is uncertain, but he is said to have been of a good family in Cumberland. He was educated at Oxford, and took orders, but did little honour to the church, or to himself, from his connection with it. He obtained the rectory of Dis in Norfolk, but was there esteemed, says Wood, fitter for the stage than the pulpit. Indulging himself very freely in the composition of loose and satirical poems, he gave great offence, and was after a time suspended by his diocesan,

cesan, bishop Nykke, from all ecclesiastical functions. At length, daring to attack the dignity of Wolsey, he was closely pursued by the officers of that powerful minister, and obliged to shelter himself in the sanctuary of Westminster, under the care of Illip, the abbot, who protected him as long as he lived. He died in 1529, and was buried in the church of St. Margaret, Westminster, with this inscription on his tomb: "Johannes Skeltonus Vates Pierius hic situs est. Animam egit 21 Junii 1529. Bishop Tanner asserts, but it is uncertain on what foundation, that Skelton was preceptor to Henry VIII.

The works of Skelton are these: 1. "Poemata et Satiræ," 8vo, London, 1512, reprinted in 1568. This volume contains the chief part of his printed works; but many other poems by him remain unpublished. 2. Several pamphlets, according to Miles Davies, in his *Athenæ Britannicæ*, who says, that the most comical of them was entitled, *Elynor Rummin*. Skelton was patronized by Henry Algernon Percy, the fifth earl of Northumberland, who had many of his poems carefully transcribed, with those of Lydgate, and others; in a volume, which is still extant in the British Museum. Skelton's characteristic vein of humour is capricious and grotesque. "If," says Mr. Warton, "his whimsical extravagances ever move our laughter, at the same time they shock our sensibility. His festive levities are not only vulgar and indelicate, but frequently want truth and propriety. His subjects are often as ridiculous as his metre: but he sometimes debases his matter by his versification. On the whole, his genius was better suited to low burlesque, than to manly and liberal satire. It is supposed by Caxton, that he improved our language; but he sometimes affects obscurity, and sometimes adopts the most familiar and coarse phraseology." "It is in vain," says the same author, "to apologize for the coarseness, obscenity, and scurrility of Skelton, by saying that his poetry is tinged with the manners of his age. Skelton would have been a writer without decorum in any age. The manners of Chaucer's age were undoubtedly more rough and unpolished than those of the reign of Henry VII. yet Chaucer, a poet abounding in humour, and often employed in describing the vices and follies of the world, writes with a degree of delicacy, when compared with Skelton." Puttenham, who wrote in the reign of Elizabeth, calls him a rude rayling rimer. "He used," says he, "both short distances and short measures, pleasing only the popular ear." And Meres, in his *Wit's Treasury*, says, that Skelton applied his wit "to skurilities and ridiculous matters." His poems are not at present much known, nor is it very desirable that the knowledge of them should be cultivated.

SKINNER (STEPHEN), an English antiquary, was born either in London, or in the county of Middlesex, about 1622. He was admitted on the royal foundation at Christ-Church in Oxford, 1638; but, the civil wars breaking out before he could take any degree, he travelled, and studied in several universities abroad. About 1646, he returned home; and going to Oxford, which at this time ceased to be a garrison, he took both the degrees in arts the same year. Then he travelled again into France, Italy, Germany, the Spanish Netherlands, and other countries; visited the courts of divers princes; frequented several universities; and established an acquaintance with the learned in different parts of Europe. He took a doctor of physic's degree at Heidelberg; and, returning to England, was incorporated into the same at Oxford in 1654. About this time he settled at Lincoln; where after practising physic with success, he died of a malignant fever in 1667. Wood says, "He was a person well versed in most parts of learning, understood all books whether old or new, was most skilful in the Oriental tongues, an excellent Grecian, and, in short, a living library."

He wrote "*Prolegomena Etymologica*;" "*Etymologicon linguæ Anglicanæ*;" "*Etymologicon Botanicum*;" "*Etymologica Expositio vocum forensium*;" "*Etymologicon vocum omnium Anglicarum*;" "*Etymologicon Onomasticon*." After his death these works, which he had left unfinished, came into the hands of Thomas Henshaw, esq. of Kensington, near London; who corrected, digested, and added to them, his additions being marked with the letter H: and after this, prefixed an epistle to the reader, published them with this title, "*Etymologicon Linguæ Anglicanæ, &c. 1671*," folio.

SLEIDAN (JOHN) an excellent German historian, was born in 1506, at Sleiden, a small town upon the confines of the dutchy of Juliers, whence he derived his name [c]. He went through his first studies in his own country, together with the learned John Sturmius, who was born in the same town with himself; and afterwards removed, first to Paris, and then to Orleans, where he studied the law for three years. He took the degree of licenciate in this faculty; but, having always an aversion to the bar, he continued his pursuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturmius, in 1535, to John Du Bellay, archbishop and cardinal; who conceived such an affection for him, that he settled on him a pension, and communicated to him affairs of the greatest importance; for Sleidan had a genius for business, as well as for letters. He accompanied the ambassador of France to the diet of Haguenau, but returned to Paris, and stayed there till it was

not safe for him to stay any longer, as he was strongly inclined to Luther's opinions. He retired to Strasburg in 1542, where he acquired the esteem and friendship of the most considerable persons, and especially of James Sturmius [D]; by whose counsel he undertook, and by whose assistance he was enabled to write, the history of his own time. He was employed in some negotiations both to France and England; and, in one of these journeys, he met with a lady whom he married in 1546. In 1551, he went, on the part of the republic, to the council of Trent; but, the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Strasburg without doing any thing. He was busied in other affairs of state, when the death of his wife, in 1555, plunged him into so deep a melancholy, that he became absolutely ill, and lost his memory so entirely, as not to know his own children. Some imputed this to poison; and it has been by others attributed to a sore in his foot, which had been long open, but by some accident was at that time stopped. But grief seems a more probable cause than either. He died of an epidemical illness at Strasburg, in 1556.

He was a learned man, and an excellent writer. In 1555, came out in folio, his "*De Statu Religionis & Reipublicæ, Carolo Quinto Cæsare, Commentarii*;" in twenty-five books: from 1517, when Luther began to preach, to 1555. This history was quickly translated into almost all the languages of Europe, and has been generally believed to be well and faithfully written, notwithstanding the attempts that Varillas and such authors have made to discredit it. It did not stand solely upon Sleidan's own authority, which, however, must be of great weight, considering that he wrote of times in which he lived, and of transactions in which he had some concern; but it was extracted from public acts and original records, which were in the archives of the town of Strasburg, and with which he was furnished by James Sturmius. Besides this history, which is his main work, he wrote "*De quatuor summis Imperiis libri tres*:" giving a very compendious chronological account of the four great empires. This little book, on account of its singular utility, has been often printed. He epitomized and translated into Latin the "*Histories of Froissart and Philip de Comines*:" and was the author of some other things, relating to history and politics.

SLINGELAND (JOHN PETER VAN), a Dutch artist, eminent as a painter of portraits and conversations, was born at Leyden in 1640, and died in 1691. He was a disciple, and zealous imitator of Gerard Douw, whom he is thought in some

[D] ART. STURMIUS, James.

respects to surpass. The exquisite neatness of his manner compelled him to work very slowly, and he is said to have employed three years in painting a family picture for Mr. Meeremans. He imitated nature with exactness, but without taste or selection, yet he is esteemed one of the best of the Flemish painters.

SLOANE (sir HANS), baronet, an eminent physician and naturalist, was born at Killileagh in the north of Ireland, in 1660, of Scottish extraction. The very first bent of his genius discovered itself towards the knowledge of nature, and this was encouraged by a proper education. He chose physic for his profession; and, in order to attain a perfect knowledge of the several branches of it, repaired to London. Here he attended all the public lectures on anatomy, botany, and chemistry. His turn to natural history introduced him to the acquaintance of Boyle and Ray; which he carefully cultivated, by communicating to them every curious or useful observation which he made. Having spent four years in London, he went to Paris; and there attended the hospitals, heard the lectures of Tournefort the botanist, of Du Verney the anatomist, and other eminent masters. Having obtained letters of recommendation from Tournefort, he went to Montpellier; and was introduced by Mr. Chirac, then chancellor and professor of that university, to all the learned men of the province; but particularly to Mr. Magnol, who led him to an acquaintance with the spontaneous productions of nature in that happy climate, and taught him to class them in their proper order. He spent a whole year in collecting plants in this place, and travelled through Languedoc with the same view. In 1684, he returned to London, with an intent to settle, and follow his profession.

He immediately transmitted to Mr. Ray a great variety of plants and seeds, which Ray has described, with proper acknowledgments, in his "*Historia Plantarum*." About this time, he became acquainted with Sydenham, who took him into his house, and recommended him in the warmest manner to practice; and soon after he was chosen a fellow of the Royal Society, and of the College of Physicians. But a prospect of making new discoveries in natural productions induced him to take a voyage to Jamaica, in quality of physician to Christopher duke of Albemarle, then governor of that island. His whole stay at Jamaica was scarcely fifteen months; yet he brought together such a variety of plants as greatly surprised Mr. Ray, not thinking there had been so many to be found in both the Indies. He now applied himself closely to his profession, and became so eminent, that he was chosen physician to Christ's hospital on the first vacancy. What is singular, he applied the money he received from his appointment to the relief of poor objects in  
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the hospital, being not willing to enrich himself by the gains he made there. He was chosen secretary to the Royal Society in 1693, and immediately revived the publication of the "Philosophical Transactions," which had been omitted for some time: he continued to be editor of them, till 1712; and the volumes, which were published in this period, contain many pieces written by himself. As he had from his earliest days a strong appetite for natural knowledge, he had made a great collection of rarities, and enriched his cabinet with every thing that was curious in art or nature. But this received a great augmentation by a bequest of William Courten, esq. a gentleman who had employed all his time, and the greatest part of his fortune, in collecting curiosities. The sense, which the public entertained of Sloane's merit, is evidently shewn by the honours conferred upon him. He was created a baronet by George I. chosen a foreign member of the Royal Academy at Paris, president of the College of Physicians, and president of the Royal Society on the death of sir Isaac Newton. Having faithfully discharged the respective duties of the places he enjoyed, and answered the high opinion which the public had conceived of him, he retired, at the age of 80, to Chelsea, to enjoy in a peaceful tranquillity the remains of a well-spent life. Here he continued to receive the visits of people of distinction, and of all learned foreigners; and admittance was never refused to the poor, who came to consult him concerning their health. At sixteen, he had been seized with a spitting of blood, which confined him to his chamber for three years, and he was always more or less subject to it; yet, by his sobriety, moderation, and an occasional use of the bark, he protracted life far beyond the common measure of humanity, without even feeling the infirmities of old age.

After a short illness of three days, he died the 11th of Jan. 1752, in his 91st year. In his person he was tall and well proportioned; in his manners, easy and engaging; and in his conversation, sprightly and agreeable. He was every way a liberal benefactor to the poor. He was a governor of almost every hospital about London; to each he gave an hundred pounds in his life-time, and at his death a sum more considerable. He laid the plan of a dispensatory, where the poor might be furnished with proper medicines at prime-cost; which, with the assistance of the College of Physicians, was afterwards carried into execution. He gave the company of the apothecaries the entire freehold of their botanical garden at Chelsea; in the centre of which a marble statue of him is erected, admirably executed by Rysbrack, and the likeness striking. He did all he could to forward the establishment of the the colony in Georgia in 1732, of the Foundling hospital in 1739, and formed the

plan for the bringing up the children. He was the first in England, who introduced into general practice the use of the bark, not only in fevers, but in a variety of other distempers; particularly in nervous disorders, in mortifications, and in violent hæmorrhages. His cabinet of curiosities, which he had taken so much pains to collect, he bequeathed to the public; on condition, that the sum of 20,000*l.* should be paid to his family: which sum, though large, was not near half the original cost, and scarce more than the intrinsic value of the gold and silver medals, the ores and precious stones, that were found in it. Besides these, there was his library, consisting of more than 50,000 volumes; 347 of which were illustrated with cuts, finely engraved and coloured from nature; 3566 manuscripts; and an infinite number of rare and curious books.

He published "The Natural History of Jamaica," in 2 vols. folio; the first in 1707, the second in 1725. This elaborate work, says Dr. Freind in his "History of Physic," greatly tends to the honour of our country, and the enriching of the "*Materia Medica*."

SLUYS (JAMES VANDER), was born at Leyden in 1660, and bred there in the Orphans hospital, where, as he discovered a particular disposition for the profession of painting, the governors distinguished his talents, and placed him under proper masters. He finished his education under Slingeland, whose manner he studiously copied. His subjects were usually conversations, sports, and assemblies of both sexes, in which he could express the manners and fashions of his own times. Like other painters of this school, he excelled more in colouring and neat execution than in design. He died in 1736.

SMALRIDGE (GEORGE), an English prelate and very elegant writer, was born of a good family at Litchfield in Staffordshire, about 1666 [E]; and educated at Westminster school, where he distinguished himself by excellent parts and a good turn for classical literature. While he was there he is said particularly to have distinguished himself by writing a copy of verses in Latin, and another in English, upon the death of William Lilly, the astrologer; at the desire of Elias Ashmole, who at that time patronized him very much. May 1682, he was elected from Westminster school, to Christ Church in Oxford, where in due time he took both the degrees in arts and divinity. He gave an early specimen of his abilities and learning, by publishing in 1687, "*Animadversions on a piece upon Church-Government*," &c. printed that year at Oxford; and in 1689, a Latin poem, entitled, "*Audito Davisiana Oxonii habitata per Gul. Cooper & Edw. Millington Bibliopolas Londinenses*." He afterwards went into



orders, and rose through several preferments, to the bishopric of Bristol. In 1693, he was made a prebendary of Litchfield; after which, he became lecturer of St. Dunstan's in the West, in the city of London, and minister of the New Chapel in Tothil-Fields Westminster. Soon after, he was made canon of Christ-Church, Oxford, and then dean of Carlisle. In 1713, he was made dean of Christ Church, and the year after bishop of Bristol. Upon the accession of George I. he was appointed lord almoner to the king; but removed from that post, for refusing, with bishop Atterbury, to sign the declaration of the archbishop of Canterbury, and the bishops in and near London, against the rebellion in 1715. He died Sept. 27, 1719, and was interred at Christ-Church.

He held a correspondence with Whiston, and became so suspected of Arianism, that he wrote a letter to Trelawny, bishop of Winchester, which is dated but three days before his death, to vindicate himself from the charge. From Whiston's Historical Memoirs it appears, that he was a great admirer of the Apostolic Constitutions, and thought it no easy matter to prove them spurious; but he was neither a deep divine, nor a very acute critic, classical literature being his chief excellence. Twelve of his "Sermons" were published in 1717, in 8vo; inscribed to the gentlemen of the vestry, and others who frequent the New Church in Tothil-Fields, Westminster; and after his death "Sixty Sermons" were published by his widow, who dedicated them to the princess of Wales, 1726, folio; reprinted in 1727: they shew him in the light of a polite scholar, and a man of sense. His Latin speech, on presenting Dr. Atterbury as prolocutor of the Lower House of Convocation, may be seen in the Epistolary Correspondence of Atterbury, Vol. i. p. 303.

SMART (CHRISTOPHER), a poet of some, though not the highest, celebrity, was born April 11, 1722, at Shipbourne in Kent. His father was then steward of the Kentish estates of lord Barnard, and possessed about 300*l.* a year of his own in that county, though the family had been established originally in the county of Durham. Christopher was one of those boys whose minds display more early vigour than their bodies; he soon discovered a taste for poetry, and his father, who himself had been educated for orders, determined to give him the advantages he so well deserved. His school education was begun at Maidstone and completed at Durham, under the eye of his father's relations. At seventeen he was removed to Pembroke Hall at Cambridge. His situation at college was in many respects unfavourable. His father died in embarrassed circumstances, and he derived his chief support from an annuity of 40*l.* a year, which the dutchess of Cleveland allowed him during her life. She had known him and discerned his talents at Raby castle, the seat of his father's patron; formerly lord Barnard, but now become

earl of Darlington. Besides this aid, he had only scanty allowances from home, and such advantages as he could derive from the college. These slender means were ill proportioned to the œconomy of a lively young man, and the constant temptation to mix with a variety of company, which the admiration of his talents and vivacity produced. Here, therefore, though high in reputation for his classical acquisitions and powers of composition, he drew upon himself embarrassments which oppressed him during life. About the year 1741 he very honourably obtained an university scholarship, worth about 20*l.* a year; and translated Pope's Ode to St. Cecilia into Latin verse, which procured him a civil notice from that poet, and the advice to translate the Essay on Criticism, rather than the Essay on Man. He complied afterwards with this suggestion, and his translation procured him much praise from the learned, though little profit, or popular fame. He took his bachelor's degree in 1743, was elected fellow of his college in 1745, and became Master of Arts in 1747. About this time he wrote a comedy entitled "A Trip to Cambridge, or the Grateful Fair," of which little remains, except a soliloquy of prince's Perriwinkle, containing the well known and humorous simile,

Thus when a barber and a collier fight,

The barber beats the luckless collier white, &c.

For five years, four of which were in succession from 1750, he obtained Mr. Seaton's poetical prize at Cambridge. Yet he was not all this time fixed at college; in 1753 he quitted it on marrying Miss Anna Maria Carnan, whose mother was then the wife of Mr. Newbery, an eminent bookseller, her second husband. Upon forming this literary connection, he seems to have determined to subsist by his powers as an author, for he settled in London without any other resource. His fellowship had been already sequestered for tavern debts, before he quitted Cambridge, and these difficulties pursued him to London, where the expences of a family were now superadded. Subsisting thus as a writer, his manner of life neither augmented his personal importance nor the credit of his productions. Never sufficiently nice in person, his taste, or his acquaintance, he lost his dignity, his time, and his peace of mind. The profits of his publications were dissipated by a total neglect of œconomy; and his thoughtlessness was such that he has often invited company to dinner, when no means appeared even of providing a meal for his family. Under these pressures, his productions were issued without sufficient correction or discrimination, and his fame was injured by carelessness, when his whole subsistence depended upon its preservation. Yet he had the advantage of enjoying the familiar acquaintance of the first men of talents then residing in the metropolis;

metropolis; of Dr. Johnson, Dr. James, Dr. Hawkesworth, Dr Goldsmith, Garrick, and indeed most of those who were then celebrated for genius or learning. Though his constitution, as well as his fortune, required the utmost care, he was equally negligent of both; and his various and repeated embarrassments, acting upon an imagination uncommonly fervid, produced temporary alienations of mind, which at last became so violent and continued as to render confinement necessary. At length, after suffering the accumulated miseries of poverty, disease, and insanity, he died of a disorder in his liver, May 12, 1771, in the 49th year of his age. He left a widow and two daughters, who settled at Reading in Berkshire, and by the kindness of Mr. Newbery, and their own meritorious prudence, were enabled to retrieve their circumstances.

A complete edition of his poems, consisting of Prize Poems, Odes, Sonnets, Fables, Latin and English Translations, &c. was neatly printed at Reading, in two volumes, 12mo. in the year 1791; to which is prefixed an account of his life. The poems have been republished, in the Edinburgh edition of the British poets, volume 11th, by Dr. Anderson; who has also given a life of the author, and a critique on his works. In both these publications a fuller account of him and his writings will be found. He published, besides his various poems, 2. "The Works of Horace translated into English Prose," 2 vols. 12mo. 1756. 3. "A New Version of the Psalms, 4to. 1765. 4. "A Poetical Translation of the Fables of Phædrus," 12mo. 1765. 5. "The Parables in familiar Verse," 12mo. 1768. 6. He wrote also a considerable part of "The Old Woman's Magazine," published periodically. 7. "The Universal Visitor," in which he was assisted by occasional communications from Dr. Johnson. The character of Smart was strongly varied by excellencies and failings. He was friendly, affectionate, and liberal to excess, so much so as often to give that to others of which he was in the utmost want himself. He was also particularly engaging in conversation, when the first shyness was removed, which he had in a remarkable degree. His piety was exemplary and fervent. In composing his religious poems, he was frequently so impressed with sentiments of devotion, as to write particular passages on his knees. But his chief fault, from which most of his other faults proceeded, was his deviation from the rules of sobriety; of which the early use of cordials, in the infirm state of his childhood and youth, might perhaps be one cause, and is the only extenuation. As a poet, his genius has never been questioned by those who censured his carelessness, and pitied the unhappy wanderings of his mind. He is irregular, but it is the irregularity of a daring spirit, which rises occasionally to greatness; he is a various and original, though

an unequal writer. Every species of poetry has been attempted by him, and most of them with considerable success. Among modern writers of Latin poetry he holds an honourable rank. His translation of Pope's Ode, though confined to no classical arrangement of metres, has great beauty as well as truth: and in his version of the Essay on Criticism, he has imitated with success the epistolary style of Horace. His *trips* poems are classical and elegant compositions, and in his translation of "Fanny, blooming Fair," he has almost rivalled the terseness of Bourne. On the whole he was a man who, with more conduct, was qualified to achieve a much superior rank in fame.

SMEATON (JOHN), a very celebrated mechanic, and civil engineer, was born May 28, 1724, at Austerhorpe near Leeds, where his relations still reside. From his early childhood he discovered a strong propensity to the arts in which he afterwards excelled, was more delighted in talking with workmen than in playing with other boys; and surprised, or occasionally alarmed his friends by mechanical efforts disproportioned to his years; sometimes being at the summit of a building to erect a kind of mill, and sometimes at the side of a well, employed in the construction of a pump[F]. When he was about fourteen or fifteen he had constructed a lathe to turn rose-work, and presented many of his friends with specimens of its operation in wood and ivory. "In the year 1742," says his biographer, "I spent a month at his father's house, and being intended myself for a mechanical employment, and a few years younger than he was, I could not but view his works with astonishment. He forged his iron and steel, and melted his metal; he had tools of every sort for working in wood, ivory, and metals. He had made a lathe by which he had cut a perpetual screw in brass, a thing little known at that day, and which I believe was the invention of Mr. Henry Hindley of York, with whom I served my apprenticeship. Mr. Hindley was a man of the most communicative disposition, a great lover of mechanics, and of the most fertile genius. Mr. Smeaton soon became acquainted with him, and they spent many a night at Mr. Hindley's house, 'till daylight, conversing on those subjects."

The father of Mr. Smeaton was an attorney, and wished to bring him up to the same profession. Mr. Smeaton therefore came up to London in 1742, and attended the courts in Westminster Hall; but finding that the law did not suit the bent of his genius, he wrote a strong memorial on the subject to his father, who had the good sense to allow him from that time to pursue the path which nature pointed for him. Early in 1750 he had

[F] See his Life, by Mr. Holmes, watchmaker; in the European Magazine, Vol. xxi. pp. 165 and 260.

lodgings in Turnstile, Holborn, and was commencing the business of a mathematical-instrument-maker. In 1751, he invented a machine to measure a ship's way at sea, and a compass of peculiar construction, touched by Dr. Knight's artificial magnets; and made two voyages with Dr. Knight, to ascertain the merit of his contrivances. In 1753 he was elected a fellow of the Royal Society, and the number of his papers inserted in the transactions of that body, sufficiently evinces how highly he deserved that distinction. In 1759 he received, by an unanimous vote, their gold medal, for his paper entitled, "An Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills, and other Machines depending on a circular Motion." This paper, he says, was the result of experiments made on working models, in the year 1752 and 1753, but not communicated to the society till 1759; before which time he had not an opportunity of putting the effect of these experiments into real practice, in a variety of cases, and for various purposes, so as to assure the society that he had found them to answer. These experiments discovered that wind and water could be made to do one third more than was before known, and they were made, we may observe, in his 27th, and 28th years.

In 1754 he visited Holland, and travelling on foot, or in the treckschuyts, made himself acquainted with most of the works of art in the Low Countries. In December 1752 the Eddystone lighthouse was burned down, and Mr. Smeaton was recommended to the proprietor, by lord Macclesfield, then president of the Royal Society, as the person best qualified to rebuild it. This great work he undertook immediately, and completed it in the summer of 1759. An ample and most interesting account is given of the whole transaction in a folio volume, published by himself, in 1791, entitled, "A Narrative of the building, and a Description of the Construction of the Eddystone Lighthouse with Stone, to which is subjoined an Appendix, giving some Account of the Lighthouse on the Spurn Point, built upon a Sand. By John Smeaton, civil Engineer, F.R.S." This publication may be considered as containing an accurate history of four years of his life, wherein the originality of his genius, with his great alacrity, industry, and perseverance, are fully displayed. It contains also an account of the former edifices constructed in that place, and is made, by the ingenuity of the writer, an entertaining, as well as an instructive work.

Though Mr. Smeaton completed the building of the Eddystone lighthouse in a manner that did him so much credit, it does not appear that he soon got into full business as a civil engineer; for in 1764, while he was in Yorkshire, he offered himself a candidate for the place of one of the receivers of the Derwent water estate. This place was conferred upon him at a full

board in Greenwich Hospital, the last day of the same year, notwithstanding a powerful opposition. He was very serviceable in it, by improving the mills, and the estates belonging to the hospital; but in 1775 his private business was so much increased that he wished to resign, though he was prevailed upon to hold it two years longer. He was now concerned in many important public works. He made the river Calder navigable; a work that required great skill and judgment, on account of the very impetuous floods, to which that river is liable. He planned and superintended the execution of the great canal in Scotland, which joins the two seas; and was supposed to prevent the falling of London-bridge, when that event was apprehended, on the opening of the great arch. In 1771 he became joint proprietor, with his friend Mr. Holmes, of the works for supplying Greenwich and Deptford with water, an undertaking which they succeeded in making useful to the public and beneficial to the proprietors, which it had never been before. Mr. Smeaton, in the course of his employments, constructed a vast variety of mills, to the entire satisfaction and great advantage of the owners; and he improved whatever he took under his consideration, of the mechanical or philosophical kind. Among many instances of this, we may mention his improvements in the air-pump, the pyrometer, the hygrometer, and the steam engine. He was constantly consulted in parliament, and frequently in the courts of law on difficult questions of science, and his strength of judgment, perspicuity of expression, and strict integrity, always appeared on those occasions to the highest advantage. About the year 1785, finding his health begin to decline, Mr. Smeaton wished as much as possible to withdraw himself from business, and to employ his leisure in drawing up and publishing an account of his principal inventions and works. His narrative of the Eddystone lighthouse, already mentioned, was a part of this design, and the only part which he was able to complete. Notwithstanding his wish to retire from business, he could not resist the solicitation of his friend Mr. Aubert, then chairman of the trustees for Ramsgate harbour, to accept the place of engineer to that harbour; and the improvements actually made, as well as his report published by the trustees in 1791, evince the attention which he paid to that important business.

On the 16th of September 1792, Mr. Smeaton was suddenly struck with paralysis, as he was walking in his garden at Austhorpe, and remaining in a very infirm state, though in full possession of his faculties, died on the 28th of the ensuing month. The character of this celebrated engineer may properly be given in the words of his friend Mr. Holmes. "Mr. Smeaton had a warmth of expression, that might appear to those who did not know him to border on harshness; but those more intimately acquainted with

with him, knew it arose from the intense application of his mind, which was always in the pursuit of truth, or engaged in investigating difficult subjects. He would sometimes break out hastily, when any thing was said that did not tally with his ideas; and he would not give up any thing he argued for, till his mind was convinced by sound reasoning. In all the social duties of life, he was exemplary; he was a most affectionate husband, a good father, a warm, zealous, and sincere friend, always ready to assist those he respected, and often before it was pointed out to him in what way he could serve them. He was a lover and encourager of merit, wherever he found it; and many men are in a great measure indebted for their present situation to his assistance and advice. As a companion he was always entertaining and instructive; and none could spend their time in his company without improvement. As a man," adds Mr. H. "I always admired and respected him, and his memory will ever be most dear to me." A second edition of his narrative of the Eddystone, was published in 1793, under the revision of his friend Mr. Aubert; but without any addition. The papers of Mr. Smeaton were purchased of his executors by sir Joseph Banks, under the voluntary promise of accounting to them, for the profits of whatever should be published. Under the inspection of a society of Civil Engineers, founded originally by Mr. Smeaton, a volume of his reports is now printed, and will soon be published, with a life prefixed. Another volume, or perhaps more, will follow it.

SMELLIE (WILLIAM), M. D. died in the year 1763, at an advanced age, at Lanerk in Scotland, whither he had retired a few years before, after a long and successful practice in midwifery, first in the country, and afterwards in London [G]. He was principally celebrated as a teacher, having instructed, as he informs us in his practice, nearly a thousand pupils, who assisted, whilst attending his lectures, eleven hundred and fifty poor women. The women were supported, by a subscription among the pupils, during their lying-in. Dr. Smellie was the first writer who considered the shape and size of the female pelvis, as adapted to the head of the fœtus. From comparing them together, assisted by observation in practice, he demonstrated that in a natural labour, the vertex, or crown of the head, first enters the brim of the pelvis, one ear of the child being turned towards the pubes, the other to the sacrum; but that when the head has passed through that strait, it makes a half turn, which brings the forehead into the hollow of the sacrum, where the vertex rising, opens the os exterum. An opinion had prevailed from the time of Hippocrates, that the fœtus is placed

[G] The late Dr. William Hunter, in 1741, took up his residence with Mr. afterwards Dr. Smellie, who then lived in Pall-mall. Simmons's Life of Dr. Hunter, p. 4.

in the uterus in a sitting posture, and that about the eighth month, or as some authors taught, at the commencement of labour, the head is forced down by the contractions of the uterus. But Smellie observing that at whatever period the foetus was excluded, it generally came head first, he was induced to consider that as the natural position of it in utero. This opinion has been confirmed by later writers, particularly by Dr. Hunter, who had several opportunities of dissecting women who died undelivered, at different periods of their pregnancy. Smellie has several ingenious observations on touching, on the gradual developement of the cervix uteri, and on the ascent or rising of the fundus in the abdomen. The dilatation of the cervix uteri, he observes, does not begin until near the end of the fourth month of pregnancy, whence it becomes gradually shortened, and at the end of the ninth month is completely obliterated. From attending to this observation, the practitioner is enabled to distinguish between real and spurious pains, which is frequently of the greatest importance in practice, as we are thence instructed that pains occurring whilst any part of the cervix uteri remains undilated, however nearly they may resemble labour, should, if possible, be quieted, the term of gestation not being completed. The improvement he made in the forceps for the use of midwifery, supposed to have been invented by the Chamberlens, is well known. His joint is now universally adopted; and although some alterations have been since suggested by a few practitioners in the form of the blades, they have obtained little credit with the public. The forceps recommended by Smellie, are found to be easier in their application, and more generally useful, than any other form that has been proposed. For the manual, or present mode of using them, we are indebted to him alone. Before his time, the blades were applied at random, or where there appeared to be most room. He first shewed the necessity of applying one of the blades over each of the ears of the child, by which means they take a firmer hold of the head, and are less liable to slip; and instead of drawing straight down, he advised to move the instrument from blade to blade, and when the head of the child presents wrongly, to turn it gradually until the forehead sinks into the hollow of the sacrum. He abolished many superstitious notions, and erroneous customs, that prevailed in the management of women in labour, and of the children; and he had the satisfaction to see the greater part of his maxims adopted, not only in this island, but by the most respectable practitioners in the greater part of Europe.

In the year 1752, he published his lectures; having spent, as he says, six years in digesting and improving them, under the title of a treatise of midwifery, in one volume, 8vo. This was followed in the year 1754, by a volume of cases, intended to illustrate



illustrate the method of practice recommended in the treatise. These were very soon [H] translated into French by Monsr. Prevaille, who assigns as a motive for the undertaking, the high character the author enjoyed on the continent. Smellie mentions, in the preface to his volume of cases, his intention of publishing a second volume, to contain a collection of cases in preternatural labours, which would complete his plan. This volume did not appear until about five years after his death, namely, in the year 1768. "Some years ago," the editor says, "the author retired from business in London, to his native country, where he employed his leisure hours in methodizing and revising his papers, and in finishing his collection of cases for this publication. The manuscript was transmitted to the person who prepared the two former volumes for the press, and even delivered to the printer, when the doctor died advanced in years, at his own house near Lanerk in North Britain. This, with the two former volumes," the editor continues to say, "we may venture to call a complete system of midwifery. It is the fruit of forty years experience, enriched with an incredible variety of practice, and contains directions and rules of conduct to be observed in every case that can possibly occur in the exercise of the obstetric art; rules that have not been deduced from the theory of a heated imagination, but founded on solid observation, confirmed by mature reflection, and reiterated experience." This opinion of the merit of the author, and his work, has been confirmed by the general suffrage of the public.

In the year 1754, this author published a set of anatomical tables, with explanations, and an abridgement of his practice of midwifery, with a view to illustrate still farther his treatise on that subject. The plates are thirty-six in number, large folio. The figures are of the size of nature, and principally taken from subjects prepared for the purpose. Twenty-five of them were drawn and engraved by M. Rymdyke. In forming the remaining eleven, the author acknowledges he received considerable assistance from the late professor Camper. Only eighty impressions, we have been lately informed by Dr. Hamilton, jun. of Edinburgh [1], were taken from these plates. In this we presume there must be an error, as the work has never been scarce, and sells at this time for 2l. 12s. 6d. The plates were lately sold, we learn from the same authority, for the price of old copper. They are well executed, and fully adequate to the intentions of the author.

[H] The first volume in the year 1754, the second the subsequent year.      tate the study of midwifery, by J. Hamilton, jun. M. D. 1796.

[1] Collection of engravings to facili-

This author had the fate of almost all ingenious men, to excite the indignation of some of his cotemporaries. The most formidable of these was Dr. William Burton, practitioner of midwifery at York, who attacked him with great acrimony. The occasion seems to have been the preference Smellie gave to the perforator and crotchet, over the terebra occulta, an instrument recommended by Burton for opening the head and extracting the foetus, when reduced to the necessity of performing that operation; a preference which time has sanctioned, as the terebra, if we may be allowed the expression, has been long since *occult*, and is now only found in the repositories of collectors. Dr. Burton had one opportunity of triumphing over his rival, and made more than sufficient use of it. Smellie had unfortunately placed, *Lithopædii Senonensis Icon*, a representation of a petrified substance, among the authors treating on the subject of midwifery, under the name of *Lithopedus Senonensis*. It is remarkable, as Burton observes, that Smellie takes no notice of the rupture of the uterus, an accident, which although by no means common, yet happens sufficiently often to deserve being noticed in a complete treatise on midwifery. There are many ingenious observations in this work of Burton's [κ], which may be read, even at this time with advantage.

Dr. William Douglas, who styles himself physician extraordinary to the prince of Wales, and man-midwife, addressed two letters to Dr. Smellie, in the year 1748, accusing him of degrading the profession, by teaching midwifery at a very low price, and giving certificates to pupils who had only attended him a few weeks, by which means the number of practitioners was enormously multiplied, and many improper persons admitted. Apothecaries, he says, resorted to the doctor, from various parts of the country, and at the end of two or three weeks, returned to their shops, armed with diplomas signed by the professor, attesting their proficiency in the art. These were framed and hung up in the most conspicuous parts of their houses, and were, without doubt, surveyed with veneration by their patients. "In your bills," he says [L], "you set forth that you give a universal lecture in midwifery for half a guinea, or four lectures for a guinea." In these universal lectures, the whole mystery of the art was to be unfolded. He charges him also with hanging out a paper lanthorn, with the words "Midwifery taught here for five shillings," each lecture, we presume. This was certainly an humiliating situation for a man of so much real merit. Dr. Douglas relates these cases, in which he contends

[κ] A Letter to Wm. Smellie, M. D. [L] Letter to Dr. Smellie, by Wm. Douglas, M. D. p. 14.  
with critical Remarks on his theory and  
*practice of Midwifery*, 8vo, 1753.

that Smellie had acted unscientifically; and particularly says, that he suffered one of the women to die by not giving timely assistance. To the charges of mal-practice, Dr. Smellie answered [M], by giving a full recital of the cases, and referred to Dr. Sands, and other practitioners, who attended with him. His answer was so satisfactory, that Dr. Douglas retracted his charges in his second letter. On the other points, Smellie was silent. It is probable, that, having practised the first nineteen years at a small town in Scotland, where medical fees may be supposed to be low, he might not think the price he demanded for his instructions so insignificant and inadequate as it really was. To the first letter of Dr. Douglas we are indebted for an anecdote relative to the forceps, which would, probably, otherwise not have been transmitted to us. Smellie was at one time seriously endeavouring to substitute wooden forceps, in the place of the steel ones, and actually made several experiments with them, and, as he says [N], with success. Against these Douglas levelled the whole force of his argument, wit, and ridicule, and certainly they afforded too fair an opportunity to be neglected by an antagonist and rival. But these blemishes, which we have thought it our duty to notice, will have no weight in detracting from the portion of merit he possessed; and he will always be remembered for the numerous improvements he introduced in the theory and practice of midwifery. Smellie is said to have been coarse in his person [O], and awkward and unpleasant in his manners, so that he never rose into any great estimation among persons of rank. On the other hand, he appears to have had an active and ingenious mind, with a solid understanding and judgement. He had a peculiar turn to mechanics, which was evinced by the alterations he made in the forceps, crotchets, and scissars, which all received considerable improvements under his hands; but this was more particularly shewn by the elegant construction of his phantoms, or machines, on which he demonstrated the various positions of the fœtus in utero, and the different species of labour. That he was candid and modest appears through every page of his works; ready on all occasions to acknowledge the merit of others, and when correcting their errors assuming no superiority over them. We will conclude this account with the words of one of his pupils, who appears to have been well acquainted with his disposition and manners. “No man was more ready than Dr. Smellie [P] to crave advice and assistance when danger or difficulty occurred, and no man

[M] Answer to a late pamphlet, intitled, A Letter to Dr. Smellie.

[N] See a letter to professor Monro, published with his answer to Dr. Douglas.

[O] See Life of Dr. Wm. Hunter, by S. Faort Simmons, M.D. p. 14.

[P] Answer to Dr. Douglas, p. 18.

was more communicative, without the least self-sufficiency or ostentation. He never officiously intermeddled in the concerns of others, or strove to insinuate himself into practice by depreciating the character of his neighbour; but made his way into business by the dint of merit alone, and maintained his reputation by the most beneficent and disinterested behaviour."

SMITH (Sir THOMAS), a learned English writer, and secretary of state in the reign of Edward VI. and Elizabeth, was of a good family, and born at Walden in Essex [Q.]. He was born in 1512, and not in 1514, according to Camden, who writes that he died in 1577, in his grand climacteric; for he tells us himself, in his book of the "Commonwealth of England," that March 28, 1565, he was in his fifty-fourth year. He was sent to Queen's-college in Cambridge, at fourteen, where he distinguished himself to such advantage, that, together with John Cheke, he was appointed Henry the Eighth's scholar. In 1531, he was chosen fellow of his college; and about two years after, appointed to read the public Greek lectures. At this time, he consulted with Cheke about the sounds of the Greek letters, and introduced a new way of pronouncing that language; of which we shall presently give more account. In 1536, he was made university-orator. In 1539, he travelled into foreign countries, and having studied some time in the universities of France and Italy, took the degree of doctor of civil law at Padua. After his return, he took the same degree at Cambridge in 1542; and was made regius professor of civil law in that university. He became likewise chancellor of the church of Ely. During his residence at Cambridge, he wrote a tract concerning the correct writing and true pronunciation of the English tongue; and as he was thus useful to learning in the university, so he promoted likewise the reformation of religion.

Upon the accession of Edward VI. he removed from Cambridge into the family of the duke of Somerset, who was uncle and governor of the king, and protector of his realms. He was appointed master of requests to the duke, steward of the flanneries, provost of Eton, and dean of Carlisle. He married while he was in the protector's family. In 1548, he was advanced to be secretary of state, and knighted by his majesty; and, the same year, sent ambassador to Brussels, to the emperor's council there. He was concerned about this time in the reformation of religion, and the redress of base coin; upon which last point he wrote a letter to the duke of Somerset. In 1549, this nobleman being in disgrace, sir Thomas Smith, who adhered faithfully to him, seems to have been involved in it, and

[Q.] Camden, *Annal. Eliz.* ad ann. 1577. *Strype's life of sir Thomas Smith.*—*General Dictionary.*

was deprived of his place of secretary of state for a time, but soon after restored; and, in 1551, still under that name, was appointed one of the ambassadors to France.

After Mary came to the crown, he lost all his places, and was charged not to depart the kingdom; yet enjoyed uncommon privileges, which shews him either to have had very good fortune, or very good address. He was allowed a pension of 100*l.* per annum; he was highly favoured by Gardiner and Bonner; and enjoyed a particular indulgence from the pope. His indulgence from the pope proceeded hence. In 1555, William Smythwick of the diocese of Bath, esq; obtained an indulgence from Pius IV. by which he and any five of his friends, whom he should nominate, were to enjoy extraordinary dispensations. The indulgence exempted them from all ecclesiastical censures upon whatever occasion or cause inflicted; and from all and singular their sins whereof they are contrite and confessed, although they were such for which the apostolic see were to be consulted. Smythwick chose Smith, for one of his five friends specified in the bull, to be partaker of those privileges; and this undoubtedly was a great security to him in those perilous times.

Upon the accession of Elizabeth, he was employed in the settlement of religion, and in several important affairs of state; and wrote a dialogue concerning the marriage of the queen, which Strype has subjoined in the appendix to his life. In 1562, he was sent ambassador to France, and continued there till 1566: he wrote, while he was in France, his work entitled, "The Commonwealth of England," in Latin as well as English; which, though many copies of it were taken, does not appear to have been published before 1621. He was sent to France twice afterwards in quality of ambassador; and continued to be employed in state affairs till the time of his death, which happened in 1577. He was of a fair sanguine complexion, and had a calm ingenuous countenance; as appears from a picture of him, said to have been painted by Holbein. He was a man of very uncommon qualities and attainments; an excellent philosopher, physician, chemist, mathematician, astronomer, linguist, historian, orator, and architect: and, what is better than them all, a man of virtue, and a good Protestant.

It was mentioned above, that Cheke and Smith consulted together about the Greek language, and introduced a new way of pronouncing it: but, as the subject is curious, we will here pursue it further. Custom had established a very faulty manner of sounding several of the vowels and diphthongs; for, *ι, η, υ, ει, οι, υι*, were all pronounced as *ιωτα*: "nihil fere aliud," says our author [R], "haberet ad loquendum, nisi lugubres sonos &

[R] De rectâ & emendatâ linguæ Græcæ pronuntiatione.

illud flebile ἰῶτα.” He conferred therefore with Cheke upon this point, and they perceived, that the vulgar method of pronouncing Greek was false; since it was absurd, that so many different letters and diphthongs should all have but one sound. They proceeded to search authors for the determination of this point: but the modern writers little availed them: they had not seen Erasmus’s book, in which he excepted against the common way of reading Greek. But though both of them saw these palpable errors, they could not agree among themselves, especially concerning the letters ἥτα and ὑψίλον. Soon after, having procured Erasmus’s book, and Terentianus “de literis & syllabis,” they began to reform their pronunciation of Greek privately, and only communicated it to their most intimate friends. When they had sufficiently habituated themselves to this new method of pronunciation, with which they were highly pleased, on account of the fullness and sweetness of it, they resolved to make trial of it publicly; and it was agreed that Smith should begin. He read lectures at that time upon Aristotle “de Republicâ,” in Greek, as he had done some years before: and, that the novelty of his pronunciation might give the less offence, he used this artifice, that in reading he would let fall a word only now and then, uttered in the new correct sound. At first no notice was taken of this; but, when he did it oftener, his auditors began to observe and listen more attentively: and, when he had often pronounced  $\eta$  and  $\alpha$ , as  $\varepsilon$  and  $\alpha$ , they, who three years before had heard him sound them after the old way, could not think it a slip of the tongue, but suspected something else, and laughed at the unusual sounds. He again, as though his tongue had slipped, would sometimes correct himself, and repeat the word after the old manner. But, when he did this daily, some of his friends came to him, and told him what they had remarked in his lectures: upon which he owned, that he had been thinking of something privately, but that it was not yet sufficiently digested and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly; and accordingly he promised them that he would. Upon this rumour many resorted to him, whom he desired only to hear his reasons, and to have patience with him three or four days at most; until the sounds by use were made more familiar to their ears, and the prejudice against their novelty worn off. At this time he read lectures upon Homer’s “Odyssey,” in his own college; and there began more openly to shew and determine the difference of the sounds: Cheke likewise did the same in his college. After this, many came to them, in order to learn of them, how to pronounce after the new method; and it is not to be expressed with what greediness and affection this was received among the youth. The following  
winter,

winter, there was acted in St. John's-college, Aristophanes's *Plutus*, in Greek, and one or two more of his comedies, without the least dislike or opposition from any who were esteemed learned men and masters of the Greek language. Ponet, a pupil of Smith, and afterwards bishop of Winchester, read Greek lectures publicly in the new pronunciation; as likewise did Roger Ascham, who read Isocrates, and at first was averse to this pronunciation, though he soon became a zealous advocate for it. Thus, in a few years, this new way of reading Greek, introduced by Smith, prevailed every where in the university; and was followed even by Redman, the professor of divinity.

Afterwards, however, it met with great opposition; for, about 1539, when Smith was going to travel, Cheke being appointed the king's lecturer of the Greek language, began by explaining and enforcing the new pronunciation, but was opposed by one Ratecliff, a scholar of the university; who, being exploded for his attempt, brought the dispute before bishop Gardiner, the chancellor. Upon this, the bishop interposed his authority; who, being averse to all innovations as well as those in religion, and observing this new pronunciation to come from persons suspected of no good intentions to the old religion, made a solemn decree against it. Cheke was very earnest with the chancellor to supersede, or at least to connive at the neglect of this decree; but the chancellor continued inflexible. Smith, in the mean time, having waited upon him at Hampton-court, and discoursed with him upon the point, declared his readiness to comply with the decree; but, upon his return, recollected his discourse with the bishop, and, in a long and eloquent Latin epistle, privately sent to him, argued with much freedom the points in controversy between them. The epistle consisted of three parts. In the first, he shewed what was to be called true and right in the whole method of pronunciation; retrieved it from the modern and present use out of the hands of both the ignorant and learned; and restored it to the ancients, whom he propounded as the best and only pattern to be imitated. In the second, he compared the old and new pronunciation with that pattern, that the bishop might see, which of the two came nearer to it. In the third, he gave an account of his whole conduct in this affair. This epistle was dated from Cambridge, Aug. 12, 1542. Afterwards, while he was ambassador at Paris, he caused it to be printed there by Robert Stephens, under the title of, "*De rectâ & emendatâ linguæ Græcæ pronunciatione*, 1568," 4to; together with another tract, "Concerning the correct writing and right pronunciation of the English tongue," which has been mentioned above.

SMITH (JOHN), a learned English divine, was born in 1618, at Achurch, near Oundle, in Northamptonshire, where his

father possessed a small farm [s]. In April, 1636, he was admitted of Emanuel-college in Cambridge, where he had the happiness of having Dr. Whichcote, then fellow of that college, afterwards provost of King's, for his tutor. He took a bachelor of arts degree in 1640, and a master's in 1644; and, the same year, was chosen a fellow of Queen's-college, the fellowships appropriated to his county in his own being none of them vacant. He died Aug. 7, 1652, and was interred in the chapel of the same college; at which time a sermon was preached by Simon Patrick, then fellow of Queen's, and afterwards bishop of Ely, giving a short account of his life and death. In this he is represented as a man of great abilities, vast learning, and possessing also every grace and virtue, which can improve and adorn the human nature. His moral and spiritual perfections could be only known to his contemporaries; but his uncommon abilities and erudition appear manifestly in those treatises of his, which were published by Dr. John Worthington at Cambridge, in 1660, 4to, under the title of "Select Discourses." There are ten of them: 1. "Of the true Way or Method of attaining to Divine Knowledge." 2. "Of Superstition." 3. "Of Atheism." 4. "Of the Immortality of the Soul." 5. "Of the Existence and Nature of God." 6. "Of Prophecy." 7. "Of the Difference between the legal and the evangelical Righteousness, the old and new Covenant, &c." 8. "Of the Shortness and Vanity of a Pharisaical Righteousness." 9. "Of the Excellency and Nobleness of true Religion." 10. "Of a Christian's conflict with, and Conquests over, Satan."

These are not sermons, but treatises; and shew an uncommon reach of understanding and penetration, as well as an immense treasure of learning, in their author. A second edition of them, corrected, with the funeral sermon by Patrick annexed, was published at Cambridge, in 1673, 4to. The discourse "upon Prophecy," was translated into Latin by Le Clerc, and prefixed to his "Commentary on the Prophets," published in 1731.

SMITH (THOMAS), a learned English writer and divine, was born in the parish of Allhallows Barking in London, in 1638; and admitted of Queen's-college in Oxford at nineteen, where he took the degrees in arts [r]. In 1663, he was made master of the free-school joining to Magdalen-college; and, in 1666, elected fellow of that college, being then famous for his skill in the Oriental languages. In June, 1668, he went as chaplain to sir Daniel Harvey, ambassador to Constantinople; and returned thence in 1671. In 1676, he travelled into France; and, returning after a short stay, became chaplain to sir Joseph Wil-

[s] Kennet's Historical Register.—Patrick's Sermon preached at his funeral.

[r] Athen. Oxon.—Gen. Dict.



liamson, secretary of state. In 1679, he was designed to collate and publish the Alexandrian manuscript in St. James's library, and to have for his reward (as Charles II. promised) a canonry of Windsor or Westminster; but that design was not executed [v]. He published a great many works, and had an established reputation among the learned. So high an opinion was conceived of him, that he was solicited by the bishops Pearson, Fell, and Lloyd, to return into the East, in order to collect ancient MSS. of the Greek fathers. It was designed that he should visit the monasteries of Mount Athos, where there is said to be still extant a great number of MSS. repositied there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at last to Egypt; and to employ two or three years in this voyage; but he could not prevail on himself to undertake it, both on account of the dangers inevitably to be encountered, and of the just expectations he had from his patron Williamson of preferment in the church. These expectations, however, were disappointed; for Wood says, that, after living several years with him, and performing a great deal of drudgery for him, he was at length dismissed without any reward. In 1683, he took a doctor of divinity's degree; and, the year after, was nominated by his college to the rectory of Stanlake in the diocese of Oxford, but upon some dislike resigned it in a month. In 1687, he was collated to a prebend in the church of Heyghbury in Wilts. In August, 1688, he was deprived of his fellowship by Dr. Giffard, the Popish president of Magdalen-college, because he refused to live among the new Popish fellows of that college. He was restored in October following; but, afterwards refusing to take the oaths to William and Mary, his fellowship was pronounced void, July 25, 1692. He died at London, May 11, 1710.

He published four letters in Latin, at two different times, which he afterwards translated into English, with this title: "Remarks upon the Manners, Religion, and Government of the Turks; together with a Survey of the seven Churches of Asia, as they now lie in their Ruins; and a brief Description of Constantinople, 1678," 8vo. His next work was, "De Græcæ Ecclesiæ hodierno statu Epistola;" which, with additions, he translated into English, and published with the following title: "An Account of the Greek Church, as to its Doctrines and Rites of Worship, with several Historical Remarks interspersed, relating thereto. To which is added, an Account of the State of the Greek Church under Cyrillus Lucaris, patriarch of Constantinople, with a Relation of his Sufferings and Death, 1680," 8vo. He published also, a Latin life of Camden, which

[v] It was reserved for the industry and abilities of Mr. Woide, in 1784.

was prefixed to his edition of Camden's "*Epistolæ*," in 1691, 4to; and, afterwards, "*Vitæ quorundam eruditissimorum & illustrum virorum*, 1707," 4to. In this collection are the lives of archbishop Usher, bishop Cosins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, sir Patrick Young, preceptor to James I. Patrick Young, library-keeper to the same, and Dr. John Dec. He wrote several other learned compositions. Three papers by him are inserted in the "*Philosophical Transactions*:" 1. "*Historical Observations relating to Constantinople*, No. 152, for Oct. 20, 1683." 2. "*An Account of the City of Prusia in Bithynia*, No. 155, for Jan. 1683." 3. "*A Conjecture about an Under-current at the Streights-mouth*, No. 158, for April, 1684."

SMITH (JOHN), an English divine of good abilities and learning, was born at Lowther in Westmorland, in 1659, of which parish his father was rector [x]. He was trained under his father for some time; after which he was sent, by the unfortunate advice of some friends, to Bradford in Yorkshire, and placed under Mr. Christopher Nefse, a leading man among the Dissenters. Here he continued two years, and lost under this Presbyterian almost all that he had learned from his father: but recovered it again, under one Mr. Thomas Lawfon, a Quaker, who was a favourer of learning, an excellent school-master, and grounded Smith well in the learned languages. An early foundation in classical learning being thus laid, his father conceived thoughts of sending him to an university. The nearness of the place, and the company of a young student who was going thither, recommended Glasgow, and the day was fixed for the journey; but it proved so rainy and tempestuous a season, that his father would not venture him from home: and the family, it is said, always looked upon this as a providential escape from the Scottish religion, to which his intended companion was made a proselyte. Oxford was now thought of; two sons of a neighbour, going at that time, to St. John's-college in Cambridge, Smith's father yielded to the great desire of his son to go with them. He was admitted of St. John's-college in 1674; where he took the degrees in arts, and afterwards went into orders. In 1686, he went abroad as chaplain to lord Lansdown, when his lordship was made ambassador extraordinary to the court of Spain; and after his return home, which was soon after the Revolution, was made domestic chaplain to Crew, bishop of Durham, who had a particular esteem for him. In 1695, his lordship collated him to the rectory and hospital of Gateshead, and to a prebend in the church of Durham: upon which promotions he took a doctor of divinity's degree in 1696. He was afterwards pre-

[x] From Memoirs communicated to us—and General Dictionary.

sent by the bishop to the rectory of his own parish, Bishop's-Wearmouth; where he not only repaired the church, but built a very good parsonage entirely at his own expence. He was a man of abilities and learning, and was particularly versed in Northern literature, and in antiquities. He died in 1715, at Cambridge, where he had been for some time, in order to finish an edition of the historical works of the venerable Bede; and was buried in St. John's-college chapel, where a monument was erected for him, with a Latin inscription by his learned friend Mr. Thomas Baker, then fellow of that college. His edition of Bede was published in 1722, according to his own directions, by his son George Smith, esq; sometime of the Inner-Temple; to whom he left a large fortune, which he had obtained by his wife. He had also made some progress in writing the antiquities of Durham; for which undertaking, Nicholson observes [y], he was the most proper person. He furnished Gibson with the additions to the bishopric of Durham, which are inserted in the second edition of Camden's Britannia, by that prelate. Four sermons were published by him at different times.

SMITH (EDMUND), one of those fortunate writers who without much labour have attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities [z], was the only son of Mr. Neale, an eminent merchant, by a daughter of the famous baron Lechmere; and born in 1668. Some misfortunes of his father, which were soon after followed by his death, occasioned the son to be left very young in the hands of Mr. Smith, who had married his father's sister. This gentleman treated him with as much tenderness as if he had been his own child; and placed him at Westminster-school under the care of Dr. Busby. After the death of his generous guardian, young Neale, in gratitude, thought proper to assume the name of Smith. He was elected from Westminster to Cambridge, but, being offered a studentship, voluntarily removed to Christ-church in Oxford; and was there by his aunt handsomely maintained as long as she lived; after which, he continued a member of that society, till within five years of his own death. Some time before he left Christ-church, he was sent for by his mother to Worcester, and acknowledged by her as a legitimate son; which his friend Oldisworth mentions, he says, to wipe off the aspersions that some had ignorantly cast on his birth. He passed through the exercises of the college and university with unusual applause; and acquired a great reputation in the schools both for his knowledge and skill in disputation. He had a long and perfect intimacy

[y] English Historical Library.

[z] Character of Mr. Smith by Mr. Oldisworth, prefixed to his Works; and enlarged by Dr. Johnson.

with all the Greek and Latin classics; with whom he had carefully compared whatever was worth perusing in the French, Spanish, and Italian languages, and in all the celebrated writers of his own country. He considered the ancients and moderns, not as parties or rivals for fame, but as architects upon one and the same plan, the art of poetry.

His works are not many, and those scattered up and down in miscellaneous collections. His celebrated tragedy, called "*Phædra and Hippolitus*," was acted at the theatre-royal in 1707. This play was introduced upon the stage at a time when the Italian opera so much engrossed the polite world, that sense was thought to be sacrificed to sound: and this occasioned Addison, who wrote the prologue, to satirize the vitiated taste of the public. The chief excellence of this play, which has been praised far beyond its merits, is the versification. It is not destitute of the pathetic; but is so wonderfully inferior not only to the *Hippolytus* of Euripides, but even to the *Phédre* of Racine, and is so full of glaring faults, that it is astonishing how Addison could tolerate it, or how it could be made even a temporary fashion to admire it. It is now as little thought of as it deserves. This tragedy, with "*A Poem to the Memory of Mr. John Phillips*," his most intimate friend, three or four odes, and a Latin oration spoken publicly at Oxford, "*in laudem Thomæ Bodleii*," were published in 1719, under the name of his Works, by his friend Oldisworth; who prefixed a character of Smith.

He died in 1710, in his forty-second year, at the seat of George Duckett, esq; called Gartham, in Wiltshire; and was buried in the parish church there. Some time before his death, he engaged in considerable undertakings; and raised expectations in the world, which he did not live to gratify. Oldisworth observes, that he had seen of his about ten sheets of *Pindar*, translated into English; which, he says, exceeded any thing in that kind he could ever hope for in our language. He had drawn out a plan for a tragedy of lady Jane Grey, and had written several scenes of it; a subject afterwards nobly executed by Mr. Rowe. But his greatest undertaking was a translation of *Longinus*, which he had finished in a very masterly manner. He proposed a large addition to this work, of notes and observations of his own, with an entire system of the art of poetry in three books, under the titles of "*thoughts, diction, and figure*." He intended also to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spanish, Italian, and English poets; and to animadvert upon their several beauties and defects.

Oldisworth has represented Smith as a man abounding with qualities both good and great; and that may perhaps be true, in some degree, though amplified by the partiality of friendship.

ship. He had, nevertheless, some defects in his conduct: one was an extreme carelessness in the particular of dress; which singularity procured him the name of "Captain Rag." The ladies, it is, said, at once commended and reproved him, by the name of the "handsome sloven." It is acknowledged also, that he was much inclined to intemperance; which was caused perhaps by disappointments, but led to that indolence and loss of character, which has been frequently destructive to genius, even of a higher order than he appears to have possessed. Dr. Johnson thus draws up his character: "As his years advanced, he advanced in reputation; for he continued to cultivate his mind; but he did not amend his irregularities, by which he gave so much offence, that, April 24, 1700, the Dean and Chapter declared 'the place of Mr. Smith void, he having been convicted of riotous misbehaviour in the house of Mr. Cole an apothecary; but it was referred to the Dean when and upon what occasion the sentence should be put in execution.' Thus tenderly was he treated; the governors of his college could hardly keep him, and yet wished that he would not force them to drive him away. Some time afterwards he assumed an appearance of decency; in his own phrase he *whitened* himself, having a desire to obtain the censorship, an office of honour and some profit in the college; but when the election came, the preference was given to Mr. Foulkes, his junior; the same, I suppose, that joined with Freind in an edition of part of Demosthenes; it not being thought proper to trust the superintendence of others to a man who took so little care of himself. From this time Smith employed his malice and his wit against the Dean, Dr. Aldrich, whom he considered as the opponent of his claim. Of his lampoon upon him, I once heard a single line too gross to be repeated. But he was still a genius and a scholar, and Oxford was unwilling to lose him: he was endured, with all his pranks and his vices, two years longer; but on Dec. 20, 1705, at the instance of all the canons, the sentence declared five years before was put in execution. The execution was, I believe, silent and tender; for one of his friends, from whom I learned much of his life, appeared not to know it. He was now driven to London, where he associated himself with the Whigs, whether because they were in power, or because the Tories had expelled him, or because he was a Whig by principle, may perhaps be doubted. He was, however, caressed by men of great abilities, whatever were their party, and was supported by the liberality of those who delighted in his conversation. There was once a design hinted at by Oldisworth to have made him useful. One evening, as he was sitting with a friend at a tavern, he was called down by the waiter, and, having stayed some time below, came up thoughtful. After a pause,

said he to his friend, 'He that wanted me below was Addison, whose business was to tell me that a History of the Revolution was intended, and to propose that I should undertake it. I said, 'What shall I do with the character of lord Sunderland?' And Addison immediately returned, 'When, Rag, were you drunk last?' and went away. Captain Rag was a name that he got at Oxford by his negligence of dress. This story I heard from the late Mr. Clark of Lincoln's-Inn, to whom it was told by the friend of Smith. Such scruples might debar him from some profitable employments; but as they could not deprive him of any real esteem, they left him many friends; and no man was ever better introduced to the theatre than he, who, in that violent conflict of parties, had a prologue and epilogue from the first wits on either side. But learning and nature will now-and-then take different courses. His play pleased the critics, and the critics only. It was, as Addison has recorded, hardly heard the third night. Smith had, indeed, trusted entirely to his merit; had insured no band of applauders, nor used any artifice to force success, and found that naked excellence was not sufficient for its own support. The play, however, was bought by Lintot, who advanced the price from fifty guineas, the current rate, to sixty; and Halifax, the general patron, accepted the dedication. Smith's indolence kept him from writing the dedication, till Lintot, after fruitless importunity, gave notice that he would publish the play without it. Now, therefore, it was written; and Halifax expected the author with his book, and had prepared to reward him with a place of three hundred pounds a year. Smith, by pride, or caprice, or indolence, or bashfulness, neglected to attend him, though doubtless warned and pressed by his friends, and at last missed his reward by not going to solicit it. In 1709, a year after the exhibition of *Phædra*, died John Philips, the friend and fellow-collegian of Smith, who, on that occasion, wrote a poem, which justice must place among the best elegies which our language can shew, an elegant mixture of fondness and admiration, of dignity and softness. There are some passages too ludicrous; but every human performance has its faults. This elegy it was the mode among his friends to purchase for a guinea; and, as his acquaintance was numerous, it was a very profitable poem. Of his '*Pindar*,' mentioned by Oldisworth, I have never otherwise heard. His '*Longinus*' he intended to accompany with some illustrations, and had selected his instances of 'the false Sublime,' from the works of Blackmore. He resolved to try again the fortune of the stage, with the story of '*Lady Jane Grey*.' It is not unlikely that his experience of the inefficacy and incredibility of a mythological tale might determine him to choose an action from English history, at no great distance from our own times,

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which was to end in a real event, produced by the operation of known characters. Having formed his plan, and collected materials, he declared that a few months would complete his design; and, that he might pursue his work with fewer avocations, he was, in June, 1710, invited by Mr. George Duckett, to his house at Gartham in Wiltshire. Here he found such opportunities of indulgence as did not much forward his studies, and particularly some strong ale, too delicious to be resisted. He eat and drank till he found himself plethoric: and then, resolving to ease himself by evacuation, he wrote to an apothecary in the neighbourhood a prescription of a purge so forcible, that the apothecary thought it his duty to delay it till he had given notice of its danger. Smith, not pleased with the contradiction of a shopman, and boastful of his own knowledge, treated the notice with rude contempt, and swallowed his own medicine, which, in July, 1710, brought him to the grave. He was buried at Gartham. Many years afterwards, Duckett communicated to Oldmixon the historian, an account, pretended to have been received from Smith, that Clarendon's History was, in its publication, corrupted by Aldrich, Smalridge, and Atterbury; and that Smith was employed to forge and insert the alterations. This story was published triumphantly by Oldmixon, and may be supposed to have been eagerly received: but its progress was soon checked; for finding its way into the Journal of Trevoux, it fell under the eye of Atterbury, then an exile in France, who immediately denied the charge, with this remarkable particular, that he never in his whole life had once spoken to Smith; his company being, as must be inferred, not accepted by those who attended to their characters. The charge was afterwards very diligently refuted by Dr. Burton of Eton; a man eminent for literature, and, though not of the same party with Aldrich and Atterbury, too studious of truth to leave them burthened with a false charge. The testimonies which he has collected have convinced mankind that either Smith or Duckett were guilty of wilful and malicious falsehood. This controversy brought into view those parts of Smith's life which with more honour to his name might have been concealed. Of Smith I can yet say a little more. He was a man of such estimation among his companions, that the casual censures or praises which he dropped in conversation were considered, like those of Scaliger, as worthy of preservation. He had great readiness and exactness of criticism, and by a cursory glance over a new composition would exactly tell all its faults and beauties. He was remarkable for the power of reading with great rapidity, and of retaining with great fidelity what he so easily collected. He therefore always knew what the present question required; and, when his friends expressed

expressed their wonder at his acquisitions, made in a state of apparent negligence and drunkenness, he never discovered his hours of reading or method of study, but involved himself in affected silence, and fed his own vanity with their admiration and conjectures. One practice he had, which was easily observed: if any thought or image was presented to his mind, that he could use or improve, he did not suffer it to be lost; but, amidst the jollity of a tavern, or in the warmth of conversation, very diligently committed it to paper. Thus it was that he had gathered two quires of hints for his new tragedy; of which Rowe, when they were put into his hands, could make, as he says, very little use, but which the collector considered as a valuable stock of materials. When he came to London, his way of life connected him with the licentious and dissolute; and he affected the airs and gaiety of a man of pleasure; but his dress was always deficient: scholastic cloudiness still hung about him, and his merriment was sure to produce the scorn of his companions. With all his carelessness, and all his vices, he was one of the murmurers at Fortune; and wondered why he was suffered to be poor, when Addison was caressed and preferred: nor would a very little have contented him; for he estimated his wants at six hundred pounds a year. In his course of reading it was particular, that he had diligently perused, and accurately remembered, the old romances of knight-errantry. He had a high opinion of his own merit, and something contemptuous in his treatment of those whom he considered as not qualified to oppose or contradict him. He had many frailties; yet it cannot but be supposed that he had great merit, who could obtain to the same play a prologue from Addison, and an epilogue from Prior; and who could have at once the patronage of Halifax, and the praise of Oldisworth."

SMITH (JOHN), pronounced by Mr. Walpole[A] (since lord Orford) to be the best mezzotinter that has appeared; was certainly a genius of singular merit, who united softness with strength, and finishing with freedom. He flourished towards the end of king William's reign, but of his life little is known, except that he served his time with one Tillet, a painter, in Moorfields; and that as soon as he became his own master, he applied to Becket, and learned the secret of mezzotinto. Being further instructed by Vander Vaart, he was taken to work in the house of sir Godfrey Kneller; and, as he was to be the publisher of that master's works, no doubt he received considerable hints from him, which he amply repaid. Mr. Walpole has given a list of his finest works. "To posterity, perhaps," says the same author, "his prints will carry an idea



of something burlesque: perukes of outrageous length flowing over suits of armour, compose wonderful habits. It is equally strange that fashion could introduce the one, and establish the practice of representing the other, when it was out of fashion. Smith excelled in exhibiting both, as he found them in the portraits of Kneller."

SMITH (GEORGE), of Chichester, the second, but most known, of three brothers, all distinguished as painters, was born in the year 1714. George is celebrated as a painter of landscape, but it was expected by the connoisseurs of the time, that his younger brother John would have surpassed him in that style of painting. In the contests for prizes, at the society for the encouragement of arts, John's landscapes were frequently preferred to those of George; but he died at an earlier period, and all memory of his works, as well as of the artist himself, has been nearly obliterated. William, the eldest brother, was a painter of portraits, but produced also some good landscapes. He is said, however, by some who remember him, to have been more remarkable for painting fruit and flowers, than for the other branches of his art. William was deformed, and his countenance was thought by many to resemble that of the celebrated John Locke. John died July 29, 1764, at the age of 47. William on the 27th of the ensuing September at the age of 57. George survived till Sept. 7, 1776, when he died, at the age of 62. Their remains are deposited in the church-yard of St. Pancras at Chichester, and distinguished only by a plain stone, containing their names and the profession of each, with the dates above recited. Mr. W. Pether, an ingenious painter and engraver in mezzotinto, who was intimate with these brothers, published several years ago an admirable print, with fine likenesses of the three, represented in a groupe; the eldest is reading a lecture upon landscape to the two younger, who are listening with great attention.

SMITH (ADAM), the celebrated author of the Inquiry into the Nature and Causes of the Wealth of Nations, was the only son of Adam Smith, comptroller of the customs at Kirkaldy, in Scotland, where he was born June 5, 1723, a few months after the death of his father [B]. He was originally of an infirm and sickly constitution, and being thus precluded from more active amusements, had his natural turn for books and studious pleasures very early confirmed in his mind. At three years of age he was stolen by vagrants, but was happily recovered, and preserved to be one of the ornaments of the learned world, and the great improver of commercial science. His education was

[B] Account of his Life and Writings, in the Transactions of the Royal Society of Edinburgh, 1793; and reprinted in a posthumous volume of his tracts, in 1795.

begun at a school in Kirkaldy, and continued at the university of Glasgow, to which he went in 1737, and remained there till 1740, when he removed to Balliol College, Oxford, as an exhibitor, on Snell's foundation. The studies to which he first attached himself at Glasgow, were mathematics and natural philosophy; these, however, did not long divert him from pursuits more congenial to his mind. The study of human nature in all its branches, more particularly of the political history of mankind, opened a boundless field to his curiosity and ambition; and while it afforded scope to all the various powers of his versatile and comprehensive genius, gratified his ruling passion of contributing to the happiness and improvement of society. To this study, diversified by polite literature, he seems have devoted himself after his removal from Oxford. It may be presumed, that the lectures of the profound and eloquent Dr. Hutcheson, which he attended before he left Glasgow, had a considerable effect in directing his talents to their proper objects. It was also at this period of his life that he cultivated with the greatest care the study of languages. He had been originally destined for the church of England, and with that view was sent to Oxford, but, after seven years residence there, not finding an inclination for that profession, he returned to Scotland and to his mother.

In 1751 Mr. Smith was elected professor of logic in the university of Glasgow; and the year following, upon the death of Mr. Cragie, the immediate successor of Dr. Hutcheson, he was removed to the professorship of moral philosophy in that university. His lectures in both these professorships were of the most masterly kind, but no part of them has been preserved, except what he himself published in his two principal works. A general sketch of his lectures has indeed been given by his biographer, in the words of one of his pupils, from which it appears that his lectures on logic were at once original and profound. His course of moral philosophy consisted of four parts; the first contained natural theology, or the proofs of the Being and Attributes of God; the second comprehended ethics, strictly so called, and consisted chiefly of the doctrines which he published afterwards in his "Theory of Moral Sentiments." In the third part he treated more at length of that branch of morality which relates to justice. This also he intended to give to the public, but this intention, which is mentioned in the conclusion of the Theory of Moral Sentiments, he did not live to fulfil. In the fourth and last part of his lectures he examined those political regulations which are founded, not upon the principle of justice, but of expediency. Under this view he considered the political institutions relating to commerce, to finances, to ecclesiastical and military establishments. What he delivered on these subjects  
formed

formed the substance of the work which he afterwards published under the title of "An Inquiry into the Nature and Causes of the Wealth of Nations." There was no situation in which his abilities appeared to greater advantage than that of a professor. In delivering his lectures he trusted almost entirely to extemporary elocution. His manner, though not graceful, was plain and unaffected; and, as he seemed to be always interested in his subject, he never failed to interest his hearers. His reputation was accordingly raised very high, and a multitude of students from a great distance resorted to the university of Glasgow merely on his account.

It does not appear that he made any public trial of his powers as a writer before the year 1755, when he furnished some criticisms on Johnson's Dictionary, to a periodical work called "The Edinburgh Review," which was then begun, but was not carried on beyond two numbers. In 1759 he first published his "Theory of Moral Sentiments," to which he afterwards subjoined "a Dissertation on the Origin of Languages, and on the different Genius of those which are original and compounded."

After the publication of this work, Dr. Smith remained four years at Glasgow, discharging his official duties with increasing reputation. Towards the end of 1763 he received an invitation from Mr. Charles Townsend to accompany the duke of Buccleugh on his travels, and the liberal terms of the proposal, added to a strong desire of visiting the continent of Europe, induced him to resign his professorship at Glasgow. Early in the year 1764 he joined the duke of Buccleugh in London, and in March set out with him for the Continent. Sir James Macdonald, afterwards so justly lamented by Dr. Smith and many other distinguished persons, as a young man of the highest accomplishments and virtues, met them at Dover. After a few days past at Paris they settled for eighteen months at Toulouse, and then took a tour through the south of France to Geneva, where they past two months. About Christmas 1765 they returned to Paris, and there remained till the October following. By the recommendations of David Hume, with whom Dr. Smith had been united in strict friendship from the year 1752, they were introduced to the society of the first wits in France, but who were also unhappily the most notorious deists. The biographer of Dr. A. Smith has told us, in the words of the duke of Buccleugh himself, that he and his noble pupil lived together in the most uninterrupted harmony during the three years of their travels; and that their friendship continued to the end of Dr. Smith's life, whose loss was then sincerely regretted by the survivor.

The next ten years of Dr. A. Smith's life were past in a retirement which formed a striking contrast to his late migrations:

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With the exception of a few visits to Edinburgh and London, he past the whole of this period with his mother at Kirkaldy, occupied habitually in intense study. His friend Hume, who considered a town as the true scene for a man of letters, in vain attempted to seduce him from his retirement; till at length, in the beginning of 1776, he accounted for his long retreat by the publication of his "Inquiry into the Nature and Causes of the Wealth of Nations," 2 vols. 4to. This book is well known as the most profound and perspicuous dissertation of its kind that the world has ever seen. About two years after the publication of this work the author was appointed one of the commissioners of the customs in Scotland. The greater part of these two years he passed in London, in a society too extensive and varied to allow him much time for study. In consequence of his new appointment, he retired in 1778 to Edinburgh, where he enjoyed the last twelve years of his life in affluence, and among the companions of his youth. "During the first years of his residence in Edinburgh," says his biographer, "his studies seemed to be entirely suspended; and his passion for letters served only to amuse his leisure and to animate his conversation. The infirmities of age, of which he very early began to feel the approaches, reminded him at last, when it was too late, of what he yet owed to the public and to his own fame. The principal materials of the works which he had announced had long ago been collected, and little probably was wanting, but a few years of health and retirement, to bestow on them that systematical arrangement in which he delighted; and the ornaments of that flowing, and apparently artless style, which he had studiously cultivated, but which, after all his experience and composition, he adjusted with extreme difficulty to his own taste." The death of his mother in 1784, who, to an extreme old age, had possessed her faculties unimpaired, with a considerable degree of health, and that of a cousin, who had assisted in superintending his household, in 1788, contributed to frustrate his projects. Though he bore his losses with firmness, his health and spirits gradually declined, and, in July 1790, he died of a chronic obstruction in his bowels, which had been lingering and painful. A few days before his death he gave orders to destroy all his manuscripts, with the exception of some detached essays which he left to the care of his executors, and which have since been published in one volume 4to. in 1795.

Of his intellectual gifts and attainments, of the originality and comprehensiveness of his views, the extent, variety, and correctness of his information, the fertility of his invention, and the ornaments which his rich imagination had borrowed from classical culture, Dr. A. Smith has left behind him lasting monuments. To his private worth the most certain of all testimonies may be found in that confidence, respect, and attachment,

ment, which followed him through the various relations of life. With all his talents, however, he is acknowledged not to have been fitted for the general commerce of the world, or the business of active life. His habitual abstraction of thought rendered him inattentive to common objects, and he frequently exhibited instances of absence, which have scarcely been surpassed by the fancy of Addison or La Bruyere. Even in his childhood this habit began to shew itself. In his external form and appearance there was nothing uncommon. He never sat for his picture; but a medallion, executed by Tassie, conveys an exact idea of his profile, and of the general expression of his countenance. The valuable library which he had collected was bequeathed, with the rest of his property, to his cousin Mr. David Douglas.

One thing, however, is much to be regretted, in the life of Dr. A. Smith; of which his biographer has not thought fit to take the smallest notice, and that is his infidelity. When his friend Hume died, he published the life which that celebrated sceptic had written of himself; with such remarks as proved, but too plainly, that his sentiments on the subject of religion were nearly the same with those of the deceased. This publication, which apparently was intended to strike a powerful blow against christianity, and to give proportionable support to the cause of deism, produced an anonymous letter to Dr. A. Smith from the Clarendon press; which was afterwards known to have proceeded from the pen of Dr. Horne. In this celebrated letter, the argument is so clear, and the humour so easy and natural, that it produces an effect which no one but a determined infidel can resist or resent. Dr. A. Smith had assumed an air of great solemnity in his defence of his friend Hume; but the author of the letter treats them both with a jocularly which has wonderful force. He alludes to certain anecdotes concerning Hume, which are very inconsistent with the account given in his life: for at the very period when he is reported to have been in the utmost tranquillity of spirits, none of his friends could venture to mention Dr. Beattie in his presence, "lest it should throw him into a fit of passion and swearing." From whatever unfortunate cause this bias in Dr. Adam Smith's mind arose, whether from his intimacy with Hume, from his too earnest desire to account for every thing metaphysically, or from a subsequent intercourse with the infidel wits and philosophers of France, it is much to be regretted, as the only material stain upon a character of much excellence and virtue.

SMOLLETT (TOBIAS), a physician, but memorable only as an author, was born near Cameron, on the banks of the river Leven, in Scotland, 1720 [c]. He appears to have received a classical education, and was bred to physic and surgery. He

was at the siege of Carthage as surgeon, or surgeon's mate; and, in his novel of "Roderick Random," has given an account of this expedition. In 1756, he is supposed to have been the editor of "A Compendium of Authentic Voyages, digested in a Chronological Series," 7 vols. 12mo; among which is inserted a short narrative of the expedition to Carthage, in 1741: which, however, like most of his productions, is written with too much acrimony.

His connection with the sea seems not to have lasted long, and he probably wrote frequently before he became known by his capital productions. In 1746 and 1747, he published "a Satire in two parts," which is reprinted among his "Plays and Poems." At eighteen, he had written a tragedy, called "The Regicide," founded on the story of the assassination of James I. of Scotland: this he published by subscription in 1749, with a preface; in which he bitterly inveighs against false patrons, and the duplicity of theatrical managers. In 1757, his comedy of "The Reprisals," an after-piece of two acts, was performed at Drury-lane theatre; which, with his tragedy, is printed in the above collection. He had before prepared for Mr. Rich an opera, entitled, "Alceste," which has never been performed or printed: the music to it was composed by Handel, who, finding that no use was to be made of it, afterwards adapted it to Dryden's lesser Ode for St. Cecilia's Day [D]. So much for his dramatic works: we now return, and proceed to what intitles him chiefly to notice.

In 1748, he published in two vols. 12mo, his novel of "Roderick Random," by which he acquired so much reputation, as almost to insure success to every future production. In 1751, "Peregrine Pickle" appeared in 4 vols. 12mo; a work of much ingenuity and contrivance. This novel, besides its general merit, is distinguished by two striking episodes: one, relating the adventures of a Lady of Quality, whose name is well known; the other, describing the entertainment given a Republican Doctor, after the manner of the ancients. Under this personage the late Dr. Akenfield is supposed to be typified; and it would be difficult to determine, says his biographer, whether profound learning or genuine humour predominates most in this episode. Let us observe, *en passant*, that Smollett has mixed an uncommon portion of erudition in several of his works. In 1754, were published "Ferdinand Count Fathom;" in 1762, "Sir Lancelot Greaves," in 2 vols. 12mo; and in 1771, "Humphry Clinker," in 3 vols. 12mo; all of them works of great merit, but inferior to the former. In the two first of these productions, the characters are thought to be somewhat

[D] Memoirs, p. 111.—Hawkins's Hist. of Music, I. 28. V. 324.

extravagant, and the situations often unnatural; but in the last, which consists of a series of letters, an admirable knowledge of life and manners is displayed, and useful lessons every where intermixed.

Before he took a house at Chelsea, he attempted to settle as practitioner of physic at Bath, and with that view published, in 1752, a treatise upon the waters there; but, not succeeding, he abandoned physic altogether as a profession, and turned his thoughts to writing, as to what he must depend on for support. He translated "Gil Blas" and "Don Quixote;" the latter was published, 1755, in 2 vols. 4to: and, since his death, a translation of "Telemachus" has also appeared. His name likewise appears to a translation of Voltaire's prose works, in which, however, he is supposed to have had little concern. In 1757, he published an "History of England," in 4 vols. 4to; and was employed, during the last years of his life, in preparing a new edition of "The Ancient and Modern Universal History." He had originally written some part of this himself, particularly the histories of France, Italy, and Germany.

In 1755, he had set on foot the "Critical Review," and continued the principal manager of it till he went abroad for the first time in 1763. This publication involved him in some controversies, of which the most material to him was that, occasioned by his remarks on a pamphlet of admiral Knowles, in defence of his conduct on the expedition to Rochfort. The admiral commenced a prosecution, which ended in Smollett's being fined 100*l.* and condemned to three months imprisonment in the King's-Bench. From the commencement of the Review, he was always considered as the author of it; and thus became frequently censured on account of articles in which he had no concern. He is accused also of having suffered authors to puff themselves or abuse their adversaries; a conduct which destroys every useful end of such a work.

In 1762, when lord Bute was supposed to have the reins of government in his hands, writers were sought to be aiding and assisting to him; and among others Dr. Smollett was selected, who, on the 29th of May of that year, published the first number of "The Briton." This was immediately followed by the publication of "The North Briton," on the opposite side, which at length dissolved a friendship, that had long subsisted between the authors of these performances. "The Briton" continued to be published until Feb. 12, 1763, when it was laid down: yet Dr. Smollett is supposed to have written other pieces, in support of the same cause; and the "Adventures of an Atom," in two small volumes, are known to be his production.

We have already observed, that he went abroad in 1763: his health required this, and he continued two years in France and  
 Vol. XIV. E Italy.

Italy. He published an account of these travels, 1766, in 2 vols. 8vo: he was in his nature somewhat impatient, and acrimonious; but, during his travels, he appears to have laboured under a constant fit of chagrin. His relation of them is actually cynical; and Sterne, in his "Sentimental Journey," has ridiculed him for this under the character of Smelfungus. But his health continued to decline after his return to England; and this, with other disagreeable circumstances, sent him back to Italy, where he died Oct. 21, 1771. A monument has been erected to his memory near Leghorn, with an epitaph written by his friend Dr. Armstrong, author of "The Art of Preserving Health," &c; and a pillar, with an inscription, on the banks of the Leven, by James Smollett of Bonhill, his cousin.

Smollett was one of those ingenious and learned persons, whom Pierius Valerianus would have inserted in his book "*De infelicitate literatorum.*" He had certainly very uncommon powers and attainments, yet never had higher patrons than book-fellers. His biographer attributes this to a certain "loftiness and elevation of sentiment and character which he possessed; which, as he rightly adds, are but poor qualifications for currying favour with those who are able to confer favours." He met too with many mortifications and disappointments: "I am old enough," says he, in a letter to his friend Garrick, "to have seen and observed, that we are all play-things of fortune; and that it depends upon something as insignificant and precarious as the tossing up of a halfpenny, whether a man rises to affluence and honours, or continues to his dying day struggling with the difficulties and disgraces of life."

With these difficulties and disgraces he had to struggle, and he had not the happiest temperament for such conflicts. In the first letter of his "Travels" he thus expresses his own feelings: "In gratifying your curiosity, I shall find some amusement to beguile the tedious hours; which, without some such employment, would be rendered insupportable by distemper and disquiet. You knew and pitied my situation; traduced by malice, persecuted by faction, abandoned by false patrons, and overwhelmed by the sense of a domestic calamity, which it was not in the power of fortune to repair." This domestic calamity was the death of a daughter, an only child; and of those false patrons the chief was lord Bute; who is said, upon his abdication, "to have entirely neglected all the persons whom he had employed to write for him."

Upon the whole, this unfortunate man, for such he certainly was, was yet a man of virtue as well as abilities; possessed of good as well as great qualities; was under many lights amiable, as well as respectable; and who seems to have deserved a better lot.



lot. A good Life of Smollett was published by Dr. Anderson in 1796.

SMYTH (JAMES). See MOORE.

SNORRO (STURLESONIUS), an Islandic author, of a noble and ancient family, was minister of state to one king of Sweden, and three kings of Norway. Being obliged by an insurrection to take refuge in Iceland, of which he was governor, he remained there till 1241, when his enemy Gyffurus drove him from his castle, and put him to death. He wrote 1. "*Chronicon Regum Norwegorum*," an useful work for the history of that country. 2. "*Edda Islandica*," which is a history of the Islandic philosophy. This has been translated by M. Mallet, and prefixed to his history of Denmark.

SNYDERS (FRANCIS), a Flemish painter, was born at Antwerp in 1587, and bred up under his countryman Henry Van Balen. His genius first displayed itself only in painting fruit. He afterwards attempted animals, hunting, fish, &c. in which kind of study he succeeded so greatly, as to surpass all that went before him. Snyder's inclination led him to visit Italy, where he stayed some time, and improved himself considerably. Upon his return to Flanders, he fixed his abode at Brussels: he was made painter to Ferdinand and Isabella, archduke and dutchess, and became attached to the house of the cardinal Infant of Spain. The grand compositions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deserve the highest commendation: and besides hunting pieces, he painted kitchens, &c. and gave dignity to subjects that seemed incapable of it. He died in 1657, aged 70. Rubens used to co-operate with this painter, and took a pleasure in assisting him, when his pictures required large figures. Snyder has engraved a book of animals of sixteen leaves, great and small.

SOBIESKI (JOHN III), king of Poland, one of the greatest warriors of the seventeenth century. He rose by his merit to the places of great marechal, and generalissimo of the kingdom, and prepared his way to the throne by conquests won from the Cossacks and Tartars, and victories gained over the Turks; the latter he defeated on November 11, 1763, in the famous battle of Choczyn, where the Turks are said to have lost 28,000 men. His many great qualities caused him to be elected king of Poland on May 20, 1674. His wife seems to have possessed a share of his heroism. When Vienna was besieged by the Turks in 1683, and the king was already on horseback to go to its relief, she stood by, weeping and embracing the youngest of her sons. Sobieski asked her why she was in tears, "because," said she, "this boy is yet too young to attend you with the others." When he arrived at Vienna, he soon made himself

master of the principal posts which the Turks had occupied, and, going to a height, whence he could view the army and intrenchments of the enemy, he surveyed them attentively through a telescope. "This man," said he to his attendants, "is very badly encamped. I see what he is; an ignorant and presumptuous fellow. We shall get no honour by this victory." In fact, the name, the skill, and the activity of Sobieski, spread such a terror in the enemy's camp, that the grand visir retreated precipitately with all his army; leaving behind him the tents, baggage, and even the great standard of Mahomet. This trophy Sobieski sent to the pope, with a letter in which he copied the words attributed to Cæsar, in a manner worthy of a christian conqueror. He wrote, "I came, I saw, God hath conquered." Having found some millions of ducats in the Turkish camp, he wrote to his queen "you will not have to say to me what the Tartar wives say to their husbands when they return from the war empty-handed, Go, you are no man, you come home without any booty." Sobieski died June 17, 1696, regretted equally by warriors, of whom he was the model, and by men of letters, of whom he was the protector. He was no less remarkable for abilities than for courage, and spoke most of the languages of Europe. In battle he exposed himself like a common soldier, and when his officers remonstrated with him upon it, and recommended that he should be more careful, he replied, "you would despise me were I to take your advice." His life was written by the abbé Coyer, in 3 volumes, 12mo.

SOCINUS (LÆLIUS), a man of great learning and abilities, was the third son of Marianus Socinus, an eminent civilian at Bologna, and, properly speaking, the founder of the Socinian sect. For, though the zeal of the times in which he lived, and the danger of a persecution to which he stood exposed, restrained him from declaring himself openly; yet he was in reality the author of all those principles and opinions, which Faustus Socinus afterwards enlarged upon and propagated. He was born at Sienna in 1525, and designed by his father for the study of the civil law. Hence he began early to apply himself to the reading of the scriptures; for he imagined, that the foundations of the civil law must necessarily be laid in the word of God, and therefore would be deduced in the best manner from it: and to qualify himself the better for this enquiry, he studied the Greek, Hebrew, and Arabic tongues. In the mean time he soon discovered, that the church of Rome taught many things plainly contrary to scripture: upon which account, whether through fear of any inconveniencies which the freedom of his enquiries might bring upon him at home, or for the sake of communicating his opinions with more ease and safety abroad, he quickly left Italy, and went into a Protestant country.

He

He began to travel in 1547, and spent four years in going through France, England, the Netherlands, Germany, and Poland; and then he settled at Zurich. He contracted a familiarity, and even an intimacy, with all the learned wherever he went; and Calvin, Melancthon, Bullenger, Beza, and others of the same class, were amongst the number of his friends. But Socinus soon discovered, by the doubts he proposed to them, that he was not quite orthodox upon the article of the Trinity; and, as no bonds of friendship are strong enough to hold men together, who differ in their opinions upon so important a point, many of them began to be disgusted a little at him. Calvin especially, as we learn from an extract of a letter of his to Socinus, seems not only to have been disgusted, but upon the very point of breaking with him. "Don't expect, says he, "that I should answer all your monstrous questions. If you chuse to soar amidst such lofty speculations, suffer me, an humble disciple of Jesus Christ, to meditate upon such things as conduce to my edification; as indeed I shall endeavour by my silence to prevent your being troublesome to me hereafter. In the mean time, I cannot but lament, that you should continue to employ those fine parts with which God has blessed you, not only to no purpose, but to a very bad one. Let me beg of you seriously, as I have often done, to correct in yourself this itch of enquiry, for fear it should bring you into very grievous troubles."

There was good reason for Socinus to follow this advice of Calvin, considering that it was not above a year and a half from that time when Servetus was burnt at Geneva by Calvin's own direction: and Socinus did follow it so well, that he lived among the inveterate enemies of his opinions, without being in the least hurt or injured by them. He found means, however, to communicate his ideas to such as were disposed to receive them. He read lectures to Italians, who wandered up and down in Germany and Poland. He sent writings to his relations, who lived at Sienna. He took a journey into Poland about 1558; and obtained from the king some letters of recommendation to the doge of Venice and the duke of Florence, that he might be safe at Venice, while his affairs required him to stay there. He returned to Switzerland, and died at Zurich in 1562, in his 37th year. His abilities appear, by the account, to have been considerable.

SOCINUS (FAUSTUS), nephew of Lælius Socinus, and head of the sect which goes by his name, was born at Sienna in 1539. He is supposed to have studied but little in his youth, and to have acquired a tincture only of classical learning and the civil law. He was a little more than twenty, when his uncle died at Zurich: and the news of his death no sooner reached Lyons, where Faustus then was, than he immediately set out

to take possession of all his papers: for Lælius had conceived vast hopes of his nephew, whom he had taken care to infect very strongly with his opinions; and used to say to his friends, that what he had inculcated but faintly and obscurely, as it were, would be set off to the world in a more strong and perspicuous manner by Faustus. Faustus, however, did not begin to propagate his uncle's principles immediately upon his return to Italy from Zurich; but suffered himself to be diverted, by large promises of favour and honourable employments already bestowed upon him, to the court of Francis de Medicis, great duke of Tuscany. Here he spent the twelve next years of his life, and had almost forgot his uncle's doctrines and papers. Hence some have censured him as taking the character of a reformer, without due preparation of study: while his followers have endeavoured to display it as an advantage that he studied the world, rather than scholastic learning.

In 1574, he left the court of Florence, and went into Germany; whence he could never be prevailed with to return, though frequently importuned by letters and messengers from the great duke himself. He studied divinity at Basil for three years; and now began to propagate his uncle's principles, with great alterations and additions of his own. About that time there happened great disturbances in the churches of Transylvania, which were occasioned by the doctrine of Francis David, about the honours and the power of the son of God. Blandrata, a man of great authority in those churches and at court, sent for Socinus from Basil, as taking him to be a man very well qualified to pacify those troubles. He was lodged in the same house with Francis David, that he might have better opportunities of drawing him from his errors. Francis David would not be convinced, but remained obstinate and determined to propagate his errors; upon which he was cast into prison by order of the prince, where he died soon after. This left an imputation upon Socinus, as if he had been the contriver of his imprisonment, and the occasion of his death; which, says Le Clerc, if it be true (though it has constantly been denied), should moderate the indignation of his followers against Calvin for causing Servetus to be burnt [E], when nothing can be said against that reformer, which will not bear as hard upon their own patriarch.

In 1579, Socinus retired into Poland, and desired to be admitted into the communion of the Unitarians, or United Brethren; but was refused, on account of his doctrines, to which they did not assent. Afterwards, he wrote a book against James Palæologus; from which his enemies took a pretence of accusing him to Stephen, then king of Poland. They said, that it was

[E] Bibl. Univ. t. xxiv. p. 22.

unworthy of his majesty, to suffer the impudence of a little itinerant Italian, who had endeavoured to stir up sedition amongst his subjects, to go unpunished. Yet there was nothing seditious in this book, unless it be seditious to condemn those subjects, who take up arms against their prince, &c. Mean while, Socinus thought it prudent to leave Cracow, after he had been there four years; and to take sanctuary in the house of a Polish lord, with whom he lived some years; and married his daughter with his consent. In this retreat he wrote many books, which raised innumerable enemies against him. He lost his wife in 1587, at which he was inconsolable for many months; and to complete his miseries, he was about that time deprived, by the death of the duke of Tuscany, of a noble pension, which had been settled on him by the generosity of that prince. In 1598, he received great insults and persecutions on account of his doctrines. The scholars of Cracow, to which place he had again returned, having stirred up the dregs of the people, they entered Socinus's house, dragged him half naked out of his chamber, though he was sick; carried him along the streets; cried out, that he should be hanged; beat him; and it was with extreme difficulty, that a professor got him out of their hands. His house was plundered; he lost his goods; but he particularly lamented the loss of some manuscripts, which he would have redeemed at the price of his blood. To avoid these dangers for the future, he retired to the house of a Polish gentleman, at a village about nine miles distant from Cracow; where he spent the remainder of his life, and died in 1604, aged sixty-five.

His sect, however, did not die with him, and of late years the rage of overturning all ancient opinions, and affecting a wisdom which can decide on every question, has, with some variations, wonderfully extended his doctrines in every country. The professed tenets of this sect are, "That Jesus Christ was nothing but a mere man, who had no existence before the Virgin Mary; that the Holy Spirit is no distinct person; but that the Father alone is truly and properly God. They own, that the name of God is given in Holy Scripture to Jesus Christ; but contend, that it is only a deputed title, which invests him, however, with an absolute sovereignty over all created beings, and renders him an object of worship to men and angels. They destroy the satisfaction of Jesus Christ, by explaining away the doctrine of the redemption; and, by resolving it into nothing more than this, that he preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines by his blood. Original sin, grace, absolute predestination, pass with them for scholastic chimeras; and the sacraments for nothing more than

simple ceremonies, unaccompanied with any inward operations. They maintain likewise the sleep of the soul; that the soul dies with the body, and is raised again with the body; but with this difference between good and bad men, that the former are established in the possession of eternal felicity; while the latter are consigned to a fire, which will not torment them eternally, but consume both their souls and bodies, after a certain duration proportioned to their demerits."

SOCRATES, the greatest of the ancient philosophers, "the very founder of philosophy itself," as the earl of Shaftesbury calls him, was born at Alopece, a small village of Attica, in the fourth year of the seventy-seventh Olympiad, or about 467 years before Christ [F]. His parents were far from illustrious, Sophroniscus his father being a statuary of no great celebrity, and Phænareta his mother a midwife; who yet is so represented by Plato, as shews that she was a woman of a bold, generous, and quick spirit. He was, however, so far from being ashamed of these parents, that he often took occasion to mention them. Plutarch says, that as soon as he was born, Sophroniscus his father, consulting the oracle, was advised to suffer his son to do what he pleased, never compelling him to what he disliked, or diverting him from what he was inclined to; in short, to be no ways solicitous about him, since he had one guide of his life within him, meaning his genius, who was better than five hundred masters. But Sophroniscus, regardless of the oracle, put him to his own trade of carving statues; which, though contrary to the inclination of Socrates, was afterwards of advantage to him: for his father dying, and his money and effects being lost by having been placed in bad hands, he was necessitated to continue his trade for ordinary subsistence. But, as he was naturally averse to this profession, he only followed it while necessity compelled him; and, upon getting a little before-hand, would for a while lay it entirely aside. These intermissions of his trade were bestowed upon philosophy, to which he was strongly addicted; and this being observed by Crito, a rich philosopher of Athens, Socrates was at length taken from his shop, and put into a condition of philosophizing at his leisure.

His first master was Anaxagoras, and then Archelaus: by which last he was much beloved, and travelled with him to Samos, to Pytho, and to the Isthmus. He was scholar likewise of Damon, whom Plato calls a most pleasing teacher of music, and of all other things that he himself would teach to young men. He heard also Predicus the Sophist; to which must be added Diotima and Aspasia, women excellently learned.

[F] Stanley's Lives of the Philosophers.

Diotima was supposed to have been inspired with a spirit of prophecy; and by her he affirmed, that he was instructed in the mystery of love, and how from corporeal beauty to find out that of the soul, of the angelical mind, of God: and Aspasia taught him rhetoric. Of Euenus he learned poetry, of Ilchomachus husbandry, of Theodorus geometry. Aristagoras, the Melian, is named likewise as his master. Last in the catalogue is Connus, “nobilissimus fidicen,” as Cicero terms him; which art Socrates learned in his old age, and occasioned the boys to laugh at Connus, calling him the old man’s master.

That Socrates had himself a proper school, which some have denied, may perhaps be proved from Aristophanes; who derides some particulars in it, and calls it his “phrontisterium.” Plato mentions the Academy, Lyceum, and a pleasant meadow without the city on the side of the river Ilissus, as places frequented by him and his auditors. Xenophon affirms, that he was continually abroad; that in the morning he visited the places of public walking and exercise; when it was full, the Forum; and that the rest of the day he sought out the most populous meetings, where he disputed openly for every one to hear that would: and Plutarch relates [G], that he did not only teach, when the benches were prepared, and himself in the chair, or in set hours of reading and discourse, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in prison: thus making every place a school of virtue. His manner of teaching was agreeable to the opinion he held of the soul’s existence, previous to her conjunction with the body. He supposed the soul, in her first separate condition, to be endued with perfect knowledge; but by immersion into matter, that she became stupified and in a manner lost, until awakened by discourse from sensible objects, by which she gradually recovers this innate knowledge. His method of rousing the soul, and enabling her to recollect her own original ideas, was two-fold; by *Irony* and *Induction*. He is said to have exceeded all men living in *Irony*. His way was, to lessen and detract from himself in disputation, and to attribute somewhat more to those he meant to confute; so that he always dissembled with much gravity his own opinion, till he had led others, by a series of questions, called *Induction*, to the point he aimed at: and, from his talent in this pleasant way of instructing others, he obtained universally the name of *Εἰρων*, or the Attic Droll. Not that he would ever own himself to know, much less pretend to teach any thing to others: he used to say that his skill resembled that of his mother, “he being nothing more than a

[G] In his piece, *An seni gerenda sit Respublica*.

kind of midwife, who assisted others in bringing forth what they had within themselves."

Xenophon, however, represents him as excellent in all kinds of learning. He instances only in arithmetic, geometry, and astrology; Plato mentions also natural philosophy; Idomeneus, rhetoric; Laertius, medicine. Cicero affirms, that by the testimony of all the learned, and the judgement of all Greece, he was, as well in wisdom, acuteness, politeness, and subtilty, as in eloquence, variety, and richness, in whatever he applied himself to, without exception, the prince of all. He has been called also in modern times, "the Philosophic Patriarch, and the divinest man, who had ever appeared in the heathen world." As to his philosophy, it may be necessary to observe, that having searched into all kinds of science, he noted these inconveniences and imperfections: first, that it was wrong to neglect those things which concern human life, for the sake of enquiring into those things which do not; secondly, that the things, men have usually made the objects of their enquiries, are above the reach of human understanding, and the source of all the disputes, errors, and superstitions, which have prevailed in the world; and, thirdly, that such divine mysteries cannot be made subservient to the uses of human life. Thus esteeming speculative knowledge so far only as it conduces to practice, he cut off in all the sciences what he conceived to be useless. In short, remarking how little advantage speculation brought to mankind, he reduced her to action: and thus, says Cicero [H], "first called philosophy down from heaven, and from things, involved by nature in impenetrable secrecy, which yet had employed all the philosophers till his time, and brought her to common life, to enquire after virtue and vice, good and evil."

Man, therefore, who was the sole subject of his philosophy, having a two-fold relation to things divine and human, his doctrines were, with regard to the former, metaphysical, to the latter, moral. The morality of Socrates we shall pass over, as resembling in its general branches what others taught in common with him, yet more pure, more exact, more refined: but his metaphysics are so sublime, and so much superior to what any other philosopher ever drew from the light of nature, that we hold it necessary to be a little explicit about them. His metaphysical opinions are thus collected and abridged out of Plato, Xenophon, Plutarch, and others. "Philosophy is the way to true happiness; the offices whereof are two, to contemplate God, and to abstract the soul from corporeal sense.—There are three principles of all things, God, matter, and



ideas: God is the universal intellect; matter the subject of generation and corruption; idea, an incorporeal substance, the intellect of God; God, the intellect of the world.—God is one, perfect in himself, giving the being and well-being of every creature: what he is, I know not; what he is not, I know.—That God, not chance, made the world and all creatures, is demonstrable from the reasonable disposition of their parts, as well for use as defence; from their care to preserve themselves, and continue their species.—That he particularly regards man in his body, appears from the noble upright form thereof, and from the gift of speech; in his soul, from the excellency thereof above others.—That God takes care of all creatures, is demonstrable from the benefit he gives them of light, water, fire, and fruits of the earth in due season: that he hath a particular regard of man, from the destination of all plants and creatures for his service; from their subjection to man, though they exceeded him ever so much in strength; from the variety of man's sense, accommodated to the variety of objects, for necessity, use, and pleasure; from reason, whereby he discourseth through reminiscence from sensible objects; from speech, whereby he communicates all he knows, gives laws, and governs states; finally, that God, though invisible himself, is such and so great, that he at once sees all, hears all, is every where, and orders all.” As to the other great object of metaphysical research, the soul, Socrates taught, that “it is pre-existent to the body, endued with knowledge of eternal ideas, which in her union to the body she loseth, as stupified, until awakened by discourse from sensible objects; on which account all her learning is only reminiscence, a recovery of her first knowledge; that the body being compounded is dissolved by death; but that the soul being simple passeth into another life, incapable of corruption; that the souls of men are divine; that the souls of the good after death are in a happy estate, united to God in a blessed inaccessible place; that the bad in convenient places suffer condign punishment; but that to define what those places are, is the attempt of a man who hath no understanding: whence, being once asked what things were in the other world, he answered, “neither was I ever there, nor ever did I speak with any that came from thence.”

That Socrates had an attendant spirit, genius, or dæmon, which diverted him from dangers, is asserted by Plato and Antisthenes, who were his contemporaries, and repeated by innumerable authors of antiquity; but what this attendant spirit, genius, or dæmon was, or what we are to understand by it, neither ancient nor modern writers have in general been able to determine. There is some disagreement concerning the name, and more concerning the nature of it: only it is by most  
writers

writers agreed, that the advice it gave him was always dissuasive; "never impelling," says Cicero, "but often restraining him [1]." It is commonly named his Dæmon, by which title he himself is supposed to have owned it. Plato sometimes calls it his guardian, and Apuleius his God [κ]; because the name of dæmon, as St. Austin tells us, at last grew odious. As for the sign or manner, in which this dæmon or genius foretold, and by foretelling, guarded him against evils to come, nothing certain can be collected about it. Some affirm, that it was by sneezing, either in himself or others: but Plutarch rejects this opinion, and conjectures, first, that it might be some apparition [L]; but at last concludes, that it was his observation of some inarticulate unaccustomed sound or voice, conveyed to him by some extraordinary way, as happens in dreams. Others confine this foreknowledge of evils within the soul of Socrates himself; and when he said, that "his genius advised him," interpret him as if he had said, that "his mind foreboded and so inclined him." But this is inconsistent with the description which Socrates himself gives of a voice and signs from without. Lastly, some conceive it to be one of those spirits, that have a particular care of men; which Maximus Tyrius and Apuleius describe in such a manner, that they want only the name of a good angel: and this Lactantius has supplied [M], when having proved, that God sends angels to guard mankind, he adds, "and Socrates affirmed, that there was a dæmon constantly near him, which had kept him company from a child, and by whose beck and instruction he guided his life." Such are the varieties of opinion entertained upon this singular subject, which, however, have arisen chiefly out of the prevalence of Platonic ideas, and the desire of exalting Socrates beyond all reason. The account given by Xenophon, the strictest and truest Socratic, and confirmed by some passages in Plutarch's treatise *De Genio Socratis*, is clear and reasonable. It is plainly this, that, believing in the Gods of his country, and the divinations commonly in use, Socrates, when he took an omen, said that he proceeded by *divine intimation*. This he did out of piety, thinking it more respectful to the Gods to refer the suggestion to them, than to the voice or other intermediate sign by which they conveyed it. His phrase on this occasion was, τὸ δαίμονιον αὐτῷ συμβαίνειν, which being in some degree ambiguous, as δαίμονιον might mean either the *divine power* abstractedly, or some particular deity, his enemies took advantage of it to accuse him of introducing new deities; and his friends to indulge the vanity of boasting that he had an attendant dæmon.

[1] De Divinar. lib. i. 54.

[L] De Genio, Socratis.

[κ] De Civitat. Dei, VIII. 15.

[M] De Origine Erroris, li. 14.

This account may be seen at full length, supported by many arguments and proofs from the original authors, in a little tract on this subject, published for Payne, in 1782. But a mere attention to the words and argument of Xenophon, in B. i. ch. i. § of his *Memorabilia*, will probably afford to most of those who are competent to read it, a sufficient proof of the assertion.

It is observed by many, that Socrates little affected travel; his life being wholly spent at home, excepting when he went out upon military services. In the Peloponnesian war, he was thrice personally engaged: first, at the siege of Potidæa; secondly, at Delium, a town in Bæotia, which the Athenians took; and, thirdly, at Amphipolis, when it was taken by Brasidas, the Lacedemonian general. We are told in Plutarch's "Symposium," and in the person of Alcibiades, that "he outwent all the foldiers in hardiness: and if at any time, saith Alcibiades, as it often happens in war, the provisions failed there were none who could bear the want of meat and drink like Socrates; yet, on the other hand, in times of feasting, he alone seemed to enjoy them: and, though of himself he would not drink, yet being invited he far out-drank every body, and (which is most strange) was never seen drunk." He forbore to accept any office in the commonwealth, except in his latter years that of senator: either, as Ælian says, because he saw the Athenian government approaching to a tyranny; or, as himself professed [N], because he was dissuaded by divine intimation from meddling in public affairs. He was indeed of too honest a nature to comply with the injurious and oppressive proceedings of the commonwealth [O]; and to oppose them was dangerous, as he afterwards found.

In the days of this philosopher, the Sophists were the great and leading men [P]; the masters of languages, as Cicero calls them; who arrogantly pretended to teach every thing, and persuaded the youth to forsake all others, and to resort only to them. With these Socrates was in a state of perpetual warfare: he attacked them constantly with his usual interrogatories; and, by his skill and subtilty in disputation, exposed their sophistry, and refuted their principles. He took all opportunities of proving, that they had gained a much greater portion of esteem than they had a right to claim; that they were only vain affecters of words; that they had no knowledge of the things they professed to teach; and that, instead of taking money of others for teaching, they should themselves give money to be taught. The Athenians were pleased to see Sophists thus rebuked; were brought at length to deride them; and, at the instigation of

[N] Var. Hist. III. 17.

[O] Platon. Apolog.

[P] In Bruto.

Socrates;

Socrates, withdrew their children from them, and excited them to the study of solid virtue under better masters.

The altercations that Socrates had with the Sophists, were not attended with any ill, but rather with good effects, to him; for they gained him respect, and made him popular with the Athenians: but he had a private quarrel with one Anytus, which after many years continuance, was the occasion of his death. Anytus was an orator by profession, who was privately maintained and enriched by leather-sellers. He had placed two of his sons under Socrates, to be taught; but, because they had not acquired such knowledge from him as to enable them to get their living by pleading, he took them away, and put them to the trade of leather-felling. Socrates, displeased with this illiberal treatment of the young men, whose ruin he presaged at the same time, reproached, and indeed exposed Anytus in his discourses to his scholars. Anytus was grievously vexed and hurt by this, and studied all occasions and ways of revenge: but feared the Athenians, who highly revered Socrates, as well on account of his great wisdom and virtue, as for the particular opposition which he had made to those vain babblers the Sophists. He therefore advised with Melitus, a young orator; from whose counsel he began, by making trial in smaller things, to sound how the Athenians would entertain a charge against his life. He suborned the comic poet Aristophanes, to ridicule and misrepresent him and his doctrines upon the stage; which he accordingly did in his comedy called, "The Clouds." Socrates, who seldom went to the theatre, except when Euripides, whom he admired, contested with any new tragedian, yet was present at the acting of "The Clouds;" and stood up all the while in the most conspicuous part of the theatre. One that was present asked him, if he was not vexed at seeing himself brought upon the stage? "Not at all," answered he: "methinks I am at a feast, where every one enjoys me."

Many years passed from the first disagreement between Socrates and Anytus, during which one continued openly reproving, the other secretly undermining; till at length Anytus, observing a fit conjuncture, procured Melitus to prefer a bill against him to the senate in these terms: "Melitus, son of Melitus, a Pythean, accuseth Socrates, son of Sophroniscus, an Alopecian. Socrates violates the law, not believing the deities which this city believeth, but introducing other new gods. He violates the law likewise in corrupting youth: the punishment death." This bill being preferred upon oath, Crito became bound to the judges for his appearance at the day of trial; till which, Socrates employed himself in his usual philosophical exercises, taking no care to provide any defence. The day being come, Anytus, Lyco, and Melitus, accused him: Socrates made his

own defence, without procuring an advocate, as the custom was, to plead for him. He did not defend himself with the tone and language of a suppliant or guilty person, but, as if he were master of the judges themselves, with freedom, firmness, and some degree of contumacy. Many of his friends spoke also in his behalf; and, lastly, Plato went up into the chair, and began a speech in these words: "Though I, Athenians, am the youngest of those that come up into this place,"—but they stopped him, crying out, "Of those that go down," which he was thereupon constrained to do: and, then proceeding to vote, they cast Socrates by two hundred and eighty-one voices. It was the custom of Athens, as Cicero informs us, when any one was cast, if the fault were not capital, to impose a pecuniary mulct; when the guilty person was asked the highest rate, at which he estimated his offence. This was proposed to Socrates, who told the judges, that to pay a penalty was to own an offence; and that, instead of being condemned for what he stood accused, he deserved to be maintained at the public charge out of the Prytaneum. This was the greatest honour the Athenians could confer: and the answer so exasperated the judges, that they condemned him to death by eighty votes more.

The sentence being passed, he was sent to prison; which, says Seneca [P], he entered with the same resolution and firmness with which he had opposed the thirty tyrants; and took away all ignominy from the place, which, adds Seneca, could not be a prison while he was there. He lay here in fetters thirty days; and was constantly visited by Crito, Plato, and other friends, with whom he passed the time in dispute after his usual manner. He was often solicited by them to an escape, which he not only refused, but derided; asking, "If they knew any place out of Attica, whither death would not come?" The manner of his death is related by Plato, who was an eye-witness of it; and, as there is not perhaps a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been discoursing to his friends upon the immortality of the soul: and, "when he had made an end of speaking [Q], Crito asked him, if he had any directions to give concerning his sons or other things, in which they could serve him? 'I desire no more of you,' saith Socrates, 'than what I have always told you: if you take care of yourselves, whatsoever you do will be acceptable to me and mine, though you promise nothing; if you neglect yourselves and virtue, you can do nothing accept-

[P] Confolat. ad Helviam, 14.

[Q] Platonis Phædo. Vol. i. p. 115. edit. Henr. Stephan. 1573.

able to us, though you promise ever so much.' 'That,' answered Crito, 'we will observe, but how will you be buried?' 'As you think good,' says he, 'if you can catch me, and I do not give you the slip.' Then with a smile applying himself to us, 'I cannot persuade Crito,' says he, 'that I am that Socrates who was haranguing just now, or any thing more than the carcass you will presently behold; and therefore he is taking all this care of my interment. It seems, that what I just now explained in a long discourse has made no impression at all upon him; namely, that as soon as I shall have drunk the poison, I shall not remain longer with you, but depart immediately to the seats of the blessed. These things, with which I have been endeavouring to comfort you and myself, have been said to no purpose. As, therefore, Crito was bound to the judges for my appearance, so you must now be bound to Crito for my departure; and when he sees my body burnt or buried, let him not say, that Socrates suffers any thing, or is any way concerned: for know, dear Crito, such a mistake were a wrong to my soul. I tell you, that my body is only buried; and let that be done as you shall think fit, or as shall be most agreeable to the laws and customs of the country.' This said, he arose and retired to an inner room; taking Crito with him, and leaving us, who like orphans were to be deprived of so dear a father, to discourse upon our own misery. After his bathing, came his wife, and the other women of the family, with his sons, two of them children, one of them a youth; and, when he had given proper directions about his domestic affairs, he dismissed them, and came out to us. It was now near sun-set, for he had stayed long within; when coming out he sat down, and did not speak much after. Then entered an officer, and approaching him said, 'Socrates, I am persuaded, that I shall have no reason to blame you, for what I have been accustomed to blame in others, who have been angry at me, and loaded me with curses, for only doing what the magistrate commands, when I have presented the poison to them. But I know you to be the most generous, the most mild, the best of all men, that ever entered this place; and am certain, that, if you entertain any resentment upon this occasion, it will not be at me, but at the real authors of your misfortune. You know the message I bring; farewell: and endeavour to bear with patience what must be borne.' 'And,' said Socrates to the officer, who went out weeping, 'fare thee well: I will. How civil is this man! I have found him the same all the time of my imprisonment: he would often visit me, sometimes discourse with me, always used me kindly; and now see, how generously he weeps for me. But come, Crito; let us do as he bids us: if the poison be ready, let it be brought in; if not, let somebody prepare

prepare it.' 'The sun is yet among the mountains, and not set,' says Crito: 'I myself have seen others drink it later, who have even eat and drunk freely with their friends after the sign has been given: be not in haste, there is time enough.' 'Why, yes,' says Socrates, 'they who do so think they gain something; but what shall I gain by drinking it late? Nothing, but to be laughed at, for appearing too desirous of life: pray, let it be as I say.' Then Crito sent one of the attendants, who immediately returned, and with him the man, who was to administer the poison, bringing a cup in his hand: to whom Socrates said, 'Prithee, my good friend, for thou art versed in these things, what must I do?' 'Nothing,' said the man, 'but walk about as soon as you shall have drunk, till you perceive your legs to fail; and then sit down.' Then he presented the cup, which Socrates took without the least change of countenance, or any emotion whatever, but looking with his usual intrepidity upon the man. He then demanded, 'Whether he might spill any of it in libation?' The man answered, "he had only prepared just what was sufficient." 'Yes,' says Socrates, 'I may pray to the gods, and will, that my passage hence may be happy, which I do beseech them to grant:' and that instant swallowed the draught with the greatest ease. Many of us, who till then had refrained from tears, when we saw him put the cup to his mouth, and drink off the poison, were not able to refrain longer, but gave vent to our grief: which Socrates observing, 'Friends,' saith he, 'what mean you? I sent away the women for no other reason, but that they might not disturb us with this: for I have heard, that we should die with gratulation and applause: be quiet then, and behave yourselves like men.' These words made us with shame suppress our tears. When he had walked a while, and perceived his legs to fail, he lay down on his back, as the executioner directed: who, in a little time looking upon his feet, and pinching them pretty hard, asked him, 'If he perceived it?' Socrates said, 'No.' Then he did the same by his legs; and shewing us, how every part successively grew cold and stiff, observed, that, when that chillness reached his heart, he would die. Not long after, Socrates, removing the garment with which he was covered, said, 'I owe a cock to Æsculapius; pay it, neglect it not.' 'It shall be done,' says Crito: 'would you have any thing else?' He made no answer, but, after lying a while, stretched himself forth: when the executioner uncovering him found his eyes fixed, which were closed by Crito. "This," says Plato, "was the end of the best, the wisest, and the justest of men:" and this account of it by Plato, Tully professes, that he could never read without tears.

He died, according to Plato, when he was more than seventy. He was buried with many tears and much solemnity by his friends, among whom the excessive grief of Plato is observed by Plutarch[*R*]: yet, as soon as they had performed that last service, fearing the cruelty of the thirty tyrants, they stole out of the city, the greater part to Euclid at Megara, who received them kindly; the rest to other places. Soon after, however, the Athenians were awakened to a sense of the injustice they had committed against Socrates; and became so exasperated, that nothing would serve them, but the authors of it should be put to death. Melitus suffered, and Anytus was banished. In farther testimony of their penitence, they called home his friends to their former liberty of meeting; they forbade public spectacles of games and wrestlings for a time; they caused his statue, made in brass by Lysippus, to be set up in the Pompeium; and a plague ensuing, which they imputed to this unjust act, they made an order, that no man should mention Socrates publicly and on the theatre, in order to forget the sooner what they had done.

As to his person, he was very homely; was bald, had a dark complexion, a flat nose, eyes sticking out, and a severe down-cast look. In short, his countenance promised so ill, that Zopyrus, a physiognomist, pronounced him incident to various passions, and given to many vices: which when Alcibiades and others that were present laughed at, knowing him to be free from every thing of that kind, Socrates justified the skill of Zopyrus by owning, that "he was by nature prone to those vices, but suppressed his inclination by reason." The defects of his person were amply compensated by the virtues and accomplishments of his mind. The oracle at Delphi declared him the wisest of all men, for professing only to know that he knew nothing: Apollo, as Cicero says, conceiving the only wisdom of mankind to consist in not thinking themselves to know those things of which they are ignorant. He was a man of all virtues, and so remarkably frugal, that, how little soever he had, it was always enough: and, when he was amidst a great variety of rich and expensive objects, he would often say to himself, "How many things are there, which I do not want!"

He had two wives, one of which was the noted Xantippe; whom Aulus Gellius describes as an ill-temperèd perverse woman, chiding and scolding always by day and by night. Several instances are recorded of her impatience and his long-suffering. One day, before some of his friends, she fell into the usual extravagances of her passion; when he, without an-



swering a word, went abroad with them: but was no sooner out of the door, than she, running up into the chamber, threw water down upon his head[s]: upon which, turning to his friends, "Did I not tell you," says he, "that after so much thunder we should have rain?" Another time, she pulled his cloke from his shoulders in the open Forum; and, some of his friends advising him to beat her[τ], "Yes," says he, "that while we two fight, you may all stand by, and cry, 'Well done, Socrates; to him, Xantippe.'" He chose this wife, we are told, for the same reason, that they, who would be excellent in horsemanship, choose the roughest and most spirited horses; supposing, that if they are able to manage them, they may be able to manage any. He has probably been imitated by few: and imitation in this case would certainly be dangerous; for every man is not a Socrates; and for one who could go through the experiment so well, a thousand would be disgraced, or made unhappy in the attempt.

Socrates, we think, was far happier in his scholars and hearers, than with all his philosophy he could be with his wives; for he had a great number that did him the highest honour, the chief of whom were Plato and Xenophon. They who affirm that Socrates wrote nothing, as Cicero, Plutarch, and others, mean only in respect to his philosophy; for it is attested and allowed, that he assisted Euripides in composing tragedies, and was the author of some pieces of poetry. Dialogues also, and epistles are ascribed to him. His Philosophical Disputations were committed to writing by his scholars; and chiefly by Plato and Xenophon. Xenophon set the example to the rest, in doing it first, and also with the greatest punctuality; as Plato did it with the most liberty, who intermixed so much of his own, that it is not easy, if possible, to distinguish the master from the scholar. Hence Socrates, hearing him recite his *Lysis*, cried out, "How many things doth this young man feign of me!" And Xenophon, denying that Socrates ever disputed of heaven, or of natural causes, or the other branches of knowledge, which the Greeks call *μαθηματα*, says that "they who ascribe such dissertations to him, lie grossly:" wherein, as Aulus Gellius informs us, he aims at Plato, who maketh Socrates discourse of natural philosophy, music, and geometry. *July 14-1745.*

SOCRATES, an ecclesiastical historian of the fifth century, was born at Constantinople, in the reign of Theodosius [u]. He studied grammar under Helladius and Ammonius, who had withdrawn themselves from Alexandria to Constan-

[s] Diogen. Laert. II. 37.

[τ] Ibid. viii. 37.

[u] Fabricii Bibl. Græc. lib. V. c. 4.—Tillemont, Dupin, Cave, &amp;c.

nople; and, after he had finished his studies, for some time professed the law, and pleaded at the bar, whence he obtained the name of Scholasticus. Then he undertook to write ecclesiastical history; and beginning from 309, where Eusebius ends, continued it down to 440. This history is written, as Valesius his editor observes, with a great deal of judgement and exactness. His exactness may be presumed from his industry in consulting the original records, acts of council, bishops letters, and the writings of his contemporaries, of which he often gives extracts. He is also careful in setting down the succession of bishops, and the years in which every thing was transacted; and describes them by consuls and Olympiads. His judgement appears in his reflections and observations, which are reasonable and impartial. In the twenty-second chapter of the fifth book, we may see an example of his exact and diligent inquiry, as well as his judgement and moderation. He there treats of the dispute, on what day the feast of Easter should be celebrated, which had caused so much trouble in the church; and remarks very wisely, that there was no just reason to dispute with so much heat about a thing of so little consequence; that it was not necessary herein to follow the custom of the Jews; that the apostles made no general rules for the keeping of festivals, but that they were brought into the church by use only; that they left no law concerning the time when Easter should be celebrated, and that it was related only for the sake of the history, how Jesus Christ was crucified at the feast of unleavened bread; and that the apostles did not trouble themselves to make orders about holidays, but were only solicitous to teach faith and virtue. All this is wise and judicious, and favours nothing of that zeal without knowledge, which is so often to be met with in those early ages of the church.

This writer has been accused of being a Novatian; and it cannot be denied that he speaks very well of that sect: nevertheless, as Valesius has proved, he was not one of them, but adhered to the church, while he represents them as separated from it. His style is plain and easy; and hath nothing in it of oratory, which he treats with contempt. His history has been translated into Latin, and published in Greek and Latin by Valesius, together with Eusebius and the other ecclesiastical historians; and republished, with additional notes by Reading, at London, 1720, 3 vols. folio.

SOLANDER (DANIEL CHARLES), a celebrated naturalist, the pupil of Linnæus, and the friend of sir Joseph Banks; was a native of the province of Nordland in Sweden, where his father was minister. He was born Feb. 28, 1736, and studied at Upsal, where he appears to have taken his degree of doctor in medicine. Linnæus, who during his residence in  
England,

England, had formed an intimacy with Mr. Peter Collinson, advised his pupil to visit England, and probably recommended him to that gentleman. Dr. Solander arrived in England in 1760, and in October, 1762, was strongly recommended by Mr. Collinson to the trustees of the British Museum, as a person who had made natural history the study of his life, and was particularly qualified to draw up a catalogue of that part of their collection. Three years after, he obtained a closer connection with that institution, being appointed one of the Assistants in the department of natural history. In 1764 he became a fellow of the Royal Society. In 1766, he drew up for Mr. Brander, the scientific descriptions of his Hampshire Fossils, then published in a thin volume, 4to, entitled, "*Fossilia Hantoniensia, collecta, et in Musæo Britannico deposita, à Gustavo Brander, R. S. et S. A. S. Mus. Brit. Cur.*" Of his obligations to Dr. Solander, this gentleman thus speaks in his preface: "And now I think I have nothing more to do, than to acknowledge myself indebted for the scientific description of them to the learned and ingenious Dr. Solander, one of the officers of the British Museum, who is at this time employed by the trustees to compose a systematical catalogue of the natural productions of that intire collection." It does not appear that this catalogue was ever completed.

In 1768, Dr. Solander was prevailed upon by his friend Mr. Banks, to undertake the voyage round the world, in pursuit of discoveries in natural history: and permission was obtained for him from the trustees of the British Museum, still to hold his appointment during his absence. The circumstance of going is thus mentioned, in the introduction to captain Cook's first voyage, in speaking of Mr. Banks. "As he was determined to spare no expence in the execution of his plan, he engaged Dr. Solander to accompany him in the voyage. This gentleman, by birth a Swede, was educated under the celebrated Linnæus, from whom he brought letters of recommendation into England; and his merit being soon known, he obtained an appointment in the British Museum, a public institution which was then just established [x]. Such a companion Mr. Banks considered as an acquisition of no small importance, and to his great satisfaction, the event abundantly proved that he was not mistaken." One of the most remarkable circumstances which attended these heroes of natural history in this expedition, was the difficulty they experienced in attempting to ascend a mountain in Terra del Fuego, in search of Alpine plants. In the danger they here encountered, Dr. Solander undoubtedly pre-

[x] Here Dr. Hawkesworth, the writer of the introduction, is evidently mistaken; the institution was established in 1753.

served the lives of the party by the advice he gave; and what is more remarkable, was himself preserved by their attention to his directions. The matter is thus related in the voyage.

“ Dr. Solander, who had more than once crossed the mountains which divide Sweden from Norway, well knew that extreme cold, especially when joined with fatigue, produces a torpor and sleepiness that are almost irresistible: he therefore conjured the company to keep moving, whatever pain it might cost them, and whatever relief they might be promised by an inclination to rest. Whoever sits down, says he, will sleep; and whoever sleeps will wake no more. Thus, at once admonished and alarmed, they set forward; but while they were still upon the naked rock, and before they had got among the bushes, the cold became suddenly so intense, as to produce the effects that had been dreaded. Dr. Solander himself was the first who found the inclination, against which he had warned others, irresistible; and insisted upon being suffered to lie down. Mr. Banks intreated and remonstrated in vain; down he lay upon the ground, though it was covered with snow; and it was with great difficulty that his friend prevented him from sleeping. Richmond, also, one of the black servants, began to linger, having suffered from the cold in the same manner as the doctor. Mr. Banks, therefore, sent five of the company, among whom was Mr. Buchan, forward, to get a fire ready, at the first convenient place they could find; and himself with four others remained with the doctor and Richmond, whom, partly by persuasion and intreaty, and partly by force, they brought on; but, when they had got through the greatest part of the birch and swamp, they both declared they could go no farther. Mr. Banks had recourse again to entreaty and expostulation, but they produced no effect; when Richmond was told, that if he did not go on he would in a short time be frozen to death; he answered, that he desired nothing but to lie down and die. The doctor did not so explicitly renounce his life; he said, he was willing to go on, but that he must first take some sleep, though he had before told the company that to sleep was to perish. Mr. Banks, and the rest, found it impossible to carry them, and, there being no remedy, they were both suffered to sit down, being partly supported by the bushes, and in a few minutes they fell into a profound sleep: soon after, some of the people who had been sent forwards returned, with the welcome news that a fire was kindled about a quarter of a mile further on the way. Mr. Banks then endeavoured to wake Dr. Solander, and happily succeeded; but, though he had not slept five minutes, he had almost lost the use of his limbs, and the muscles were so shrunk, that the shoes fell from his feet; he consented to go forward with such assistance as could be given him; but no attempts

attempts to relieve poor Richmond were successful. Mr. Banks, with much difficulty, at length got the doctor to the fire [v]." Richmond and a seaman finally perished from the cold; the remainder of the party, to the number of ten, happily regained the ship, after the utmost difficulties and hazards.

The Dictionnaire Historique, affirms that Dr. Solander had a salary of 400*l.* sterling a year, during this voyage. Whatever he had, must have been from the munificence of Mr. Banks, as he had no public appointment. There can be no doubt that the zeal and generosity of that friend rewarded him very amply, both for the time employed in the voyage, and for that which he afterwards spent in arranging and describing the vast collection of plants which they had made. In 1773, Dr. Solander was advanced from the office of Assistant, to be one of the Under-librarians in the British Museum. He died, in consequence of a stroke of apoplexy, on May 16, 1782. Dr. Pultney, in his Sketches of the Progress of Botany in England, regards the arrival of Dr. Solander in this country, as an æra of importance in that history. "At this juncture," he says, "it is material, among those circumstances which accelerated the progress of the new system, to mention the arrival of the late much-lamented Dr. Solander, who came into England on the 1st of July, 1760. His name and the connection he was known to bear, as the favourite pupil of his great master, had of themselves some share in exciting a curiosity which led to information; while his perfect acquaintance with the whole scheme enabled him to explain its minutest parts, and elucidate all those obscurities with which, on a superficial view, it was thought to be enveloped. I add to this that the urbanity of his manners, and his readiness to afford every assistance in his power, joined to that clearness and energy with which he effected it, not only brought conviction of its excellence in those who were inclined to receive it, but conciliated the minds, and dispelled the prejudices, of many who had been averse to it," vol. ii. p. 350. It is testified of him by others, who knew him intimately, that to a very extensive knowledge he added a mode of communication, not only remarkable for its readiness, but for so peculiar a modesty, that he contrived almost to appear to receive instruction when he was bestowing it in the most ample manner. There are said to be some papers by him scattered in the various memoirs of philosophical societies; but in the transactions of the Royal Society of London, there is only one letter, which is in vol. lii. p. 654, and is entitled, "Account of the *Gardenia* (*Jasminoides*), in a Letter to Philip Carteret Webb, esq; F. R. S. from Daniel

[v] Hawkesworth's Voyage, vol. iii. p. 48.

C. Solander, M. D." Nor, though his time was always usefully employed, do we know of any other production of which he was the author. He was a short, fair man, rather fat; with small eyes, and a good-humoured expression of countenance.

SOLIGNAC (Peter Joseph DE LA PIMPIE, Chevalier of), was born at Montpellier in 1687, of a noble family, and went early to Paris, where he was noticed at court, and soon employed in an honourable station in Poland. He there became acquainted with king Stanislaus, who took him, after a time, not only as his secretary, but as his friend. He followed this prince into France, when he went to take possession of Lorraine, and became secretary of that province, and perpetual secretary to the academy of Nanci. There he found leisure to cultivate literature and philosophy, and employed himself in writing. His learning was extensive, and his manners amiable. He died in 1773, at the age of eighty. His principal works are, 1. "A History of Poland," in 5 vols. 12mo. 2. "Eloge Historique du Roi Stanislas," 8vo, written with feeling and with genius. 3. Several detached pieces in the memoirs of the academy of Nanci.

SOLIMAN II. emperor of the Turks, surnamed the Magnificent, was the only son of Selim I. whom he succeeded in 1520 [2]. He was educated in a manner very different from the Ottoman princes in general; for he was instructed in the maxims of politics, and the secrets of government. He began his reign by restoring their possessions to those persons whom his father had unjustly plundered. He re-established the authority of the tribunals, which had been almost annihilated; and bestowed the government of provinces only upon persons of wealth and probity. "I would have my viceroys," he used to say, "resemble those rivers which fertilize the fields through which they pass, not those torrents which sweep every thing before them." After concluding a truce with Ismael Sophy of Persia, and subduing Gozeli Bey, who had raised a rebellion in Syria, he turned his arms against Europe. Belgrade was taken in 1521; and in the following year, Rhodes fell into his possession, after an obstinate and enthusiastic defence. Three years after this, he conquered Buda, and immediately laid siege to Vienna. But, after continuing twenty days before that city, and assaulting it twenty times, he was obliged to retreat, with the loss of 80,000 men. Some time after, he was defeated by the Persians, and disappointed also in his hopes of taking Malta. He succeeded, however, in taking Chio, which the Genoese had possessed for more than two hundred years.

[2] *Encyclopædia Britannica*, vol. xvii. p. 601.

Soliman died August 30, 1566, at the age of seventy-six, while he was besieging Sigreth in Hungary. He was a prince of the strictest probity and justice; but his glory was greatly tarnished by cruelty. After the battle of Mohatz, he beheaded 1500 prisoners, chiefly gentlemen, in the sight of his whole army. He thought nothing impossible which he chose to command. To one of his generals, who hesitated about the possibility of throwing a bridge over the Drave, he sent a long band of linen, with these words written upon it: "The emperor Soliman, thy master, orders thee to build a bridge over the Drave, in spite of the difficulties thou mayest meet with. He informs thee, at the same time, that if the bridge be not finished upon his arrival, he will hang thee with the very linen which informs thee of his will."

SOLIMENE (FRANCIS), an illustrious Italian painter, was descended of a good family, and born at Nocera de' Pagani near Naples in 1657. His father Angelo, who was a good painter, and also a man of learning, discerned an uncommon genius in his son; who is said to have spent whole nights in the studies of poetry and philosophy. He designed also so judiciously in *chiaro obscuro*, that his performances surprised all who saw them. Angelo intended him for the law, and did not alter his purpose, though he was informed of his other extraordinary talents, till cardinal Orsini put him upon it. This cardinal, afterwards Benedict XIII. had the goodness, at a visit, to examine the youth in philosophy; whose sprightly answers pleasing him greatly, Angelo observed, that his son would do better, if he did not waste so much of his time in drawing. The prelate desired to see his designs; and was so surprised, that he told the father, how unjust he would be both to his son and to painting, if he attempted to check that force of genius, which was so manifestly pointed out. On this, Solimene had full liberty given him to follow his inclination. Two years passed on, while he studied under his father; when the desire of perfecting himself determined him, in 1674, to visit Naples. Here he put himself under the direction of Francisco Maria, who was reckoned an excellent designer; but received such discouragement from him, that he left him in a few days. He guided himself by the works of Lanfranc and Calabrese, in studying composition and *chiaro obscuro*; those of Pietro Cortona and Luca Jordano were his standards for colouring; and he consulted, lastly, Guido and Carlo Maratti for their beautiful manner of drapery. By an accurate and well-managed study of these masters, he formed to himself an excellent style, and soon distinguished himself as a painter. Hearing that the Jesuits intended to have the chapel of St. Anne painted in the church Jesu Nuovo, he sent them a sketch  
by

by an architecture painter; not daring to carry it himself, for fear a prejudice against his youth might exclude him. His design was nevertheless accepted; and, while he painted this chapel, the best painters of Naples visited him, astonished to find themselves surpassed by a mere boy. This was his first moment of distinction, and his reputation increased so fast, that great works were offered him from every quarter. His fame was as great in other countries as at Naples; insomuch that the kings of France and Spain made him very advantageous proposals, to engage him in their service, which, however, he declined. Philip V. arriving at Naples, commanded him to paint his portrait. This monarch distinguished him highly by his favour, and even caused him to sit in his presence. The emperor Charles VI. knighted him, on account of a picture he sent him. In 1701, he went and stayed at Rome during the holy year: when the pope and cardinals took great notice of him. This painter is also known by his sonnets, which have been printed several times in collections of poetry; and it is remarkable, that, at eighty years of age, his memory supplied him with the most beautiful passages of the poets, in the application of which he was very happy. These qualifications engaged the best company of Naples to frequent his house; for he always lived in a distinguished manner. His custom of dressing himself like an abbé gave him the name of abate Solimene. He died in 1747, at almost ninety. He painted entirely after nature; being fearful, as he said, that too servile an attachment to the antique might damp the fire of his imagination. He was a man of a fine temper, who neither criticized the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falsities in extolling the character of his works: which, it is true, had procured him a great deal of money, but yet were very far short of perfection. The great duke of Tuscany with difficulty prevailed on Solimene's modesty to send him his picture, which he wanted to place in his gallery among other painters.

SOLINUS (CAIUS JULIUS), an ancient Latin grammarian, and (as it appears) a Roman, whom some have foolishly imagined to have lived in the time of Augustus, though in his "Polyhistor" he has made large extracts from the elder Pliny. It is probable that he lived about the middle of the third century. We have of his the abovementioned work, which Salmassius has published in 2 vols. folio: illustrated with a commentary of his own, if to overwhelm a small tract, and bury it under a mass of learning can be called illustrating. The "Polyhistor" is an ill-digested compilation of historical and geographical remarks upon various countries: and the extracts  
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in it from Pliny are so large, and his manner withal so imitated, that the author has been called, "The Ape of Pliny."

SOLIS (ANTONIO DE), an ingenious Spanish writer, was of an ancient and illustrious family, and born at Placenza in Old Castile, in 1610[B]. He was sent to Salamanca to study the law; but, like the greater part of those who have before tasted the sweets of the belles lettres, did not pursue it long. He had a natural turn for poetry, and cultivated it with a success which did him great honour. He was but seventeen, when he wrote an ingenious comedy, called "Amor y Obligacion;" and he afterwards composed others, which were received with the highest applause. Nicolas Antonio affirms him to have been the best comic poet Spain has ever seen. At six and twenty, he applied himself to ethics and politics. His great merit procured him a patron in the count d'Oropesa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who took him for his secretary. In 1642, he wrote his comedy of "Orpheus and Eurydice," to be represented at Pampeluna, upon the birth of the count's son. Then Philip IV. of Spain made him one of his secretaries; and, after Philip's death, the queen regent made him first historiographer of the Indies, which was a place of great profit as well as honour. His "History of the Conquest of Mexico," shews, that she could not have named a fitter person; for it is written very well, and in a most interesting manner. Intent upon raising the glory of Ferdinand Cortez, his hero, he has imputed to him many strokes of policy, many reflections, and many actions of which he was not capable; and he has closed his account with the conquest of Mexico, that he might not tarnish it with the cruelties afterwards committed. Nevertheless, the history is reckoned upon the whole very good, and has been translated into several languages. He is perhaps better known for this history, at least abroad, than for his poetry and dramatic writings, although they are said to be excellent.

He had always lived in the world, and enjoyed himself like other people; but at length a religious zeal seized, and entirely subdued him. He was now resolved to dedicate himself to the service of God, by embracing the ecclesiastical state; and accordingly was ordained a priest at fifty-seven. He renounced now all profane compositions, and wrote nothing afterwards but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died in 1686. His comedies were printed at Madrid in 1681, 4to: his sacred and profane poems at the same place in 1716, 4to: his "History of Mexico" often, but particularly at Brussels in 1704, folio; with his life prefixed by D. Juan de Goyeneche.

SOLOMON (ben JOB JALLA), ben Abraham, ben Abdulla by his first wife Tanomata[B], was born at Bonda, a town founded by his father Ibrahim, in the kingdom of Futa or Sanaga, which lies on both sides the river Senegal or Sanaga, and extends as far as the Gambia. Being sent by his father, in Feb. 1731, to sell some slaves to captain Pyke, commander of a trading vessel belonging to Mr. Hunt, and not agreeing about their price, he set out with another black merchant on an expedition across the Gambia; but they were taken prisoners by the Mandingos, a nation at enmity with his own, and sold for slaves to captain Pyke aforesaid, who immediately sent proposals to his father for their redemption. The ship sailing before the return of an answer, Job was carried to Annapolis, and delivered to Mr. Denton, factor to Mr. Hunt. He sold him to Mr. Tolley of Maryland, from whom, though kindly treated, he escaped; and, being committed to prison as a fugitive slave, discovered himself to be a Mahometan. Being at length conveyed to England, a letter addressed to him by his father fell into the hands of general Oglethorpe, who immediately gave bond to Mr. Hunt for payment of a certain sum on his delivery, in England. Accordingly, he arrived in England in 1733; but Mr. Oglethorpe was gone to Georgia. Mr. Hunt provided him a lodging at Limehouse; and Mr. Bluet, who first found him out in Maryland, took him down to his house at Cheshunt. The African Company undertook for his redemption, which was soon effected by Nathaniel Brasley, esq; member for Hertford, for 40*l.* and 20*l.* bond and charges, by a subscription amounting to 60*l.* Being now free, he translated several Arabic MSS. for sir Hans Sloane, who got him introduced at court, and after fourteen months stay in London, he returned home loaded with presents to the amount of 500*l.* He found his father dead, and his native country depopulated by war. He was of a comely person, near six feet high, pleasant but grave countenance, acute natural parts, great personal courage, and of so retentive a memory, that he could repeat the Koran by heart at fifteen, and wrote it over three times in England by memory. See Mr. Bluet's "Memoirs" of him, in an 8vo pamphlet of 63 pages, 1734; Moore's "Travels;" and Astley's "Voyages," II. 234—240.

SOLON, one of the seven sages of Greece, was born at Athens about the thirty-fifth Olympiad. He distinguished himself early by the greatness of his courage, and the brightness of his parts, which advantages raised him to the government of his country. Draco, who had been legislator before him, had

[B] History of the Gentlemen's Society at Spalding, p. xxvi.

made some laws extremely severe; these he repealed, and enacted others more mild. He restrained luxury, abolished a great many superstitious ceremonies, and permitted those Athenians who had no children, to leave their fortunes in what manner they pleased. He made no laws against parricides, because he could not think human nature capable of the crime. When Pisistratus became sovereign of Athens, Solon opposed him as much as he could; but, when he found it was to no purpose, he retired abroad. It is said that he travelled into Egypt and Lydia, where he met with Cræsus. Cræsus, shewing himself to Solon in all his splendor and magnificence, asked him, "if he ever saw any thing finer?" "Yes," says he, "cocks, pheasants, and peacocks; for their finery is their own, but yours is borrowed." He said that no man ought to be pronounced happy before his death, considering the vicissitudes of human life. He said, that laws were like cobwebs, which caught only flies; for they punished only little people, the great could easily break through them. When he was asked, "Why he gave the Athenians not more perfect laws?" he replied, "that he gave them as good as their manners would bear."

He died at eighty. It is said that he wrote a treatise of laws, of eloquence, of elegies, of Iambic verse; and that he either instituted or improved the Areopagus at Athens.

SOMERS (JOHN Lord), chancellor of England, was the son of an attorney at Worcester, where he was born 1652 [c]. He was educated at a private school in Staffordshire; and thence admitted a gentleman-commoner of Trinity-college in Oxford [D]. Afterwards he entered himself of the Middle-Temple, London, where he prosecuted the study of the law with great vigour; intermixing all the while with it that of polite literature, of which, as appears from some small publications, he was a great master. He soon distinguished himself to much advantage at the bar; and, in 1681, had a considerable share in a piece, entitled "A just and modest vindication of the proceedings of the two last parliaments," in answer to Charles the Second's "Declaration to all his loving subjects touching the causes and reasons, that moved him to dissolve the two last parliaments." Burnet says, that this piece is "written with great spirit and true judgement; that it was at first penned by Sidney, but a new draught was made by Somers [E], who, as he afterwards observes, wrote the best papers that came out at that time," though the titles of them are not now known. June 1683, he was one of the counsel for Thomas Pilkington, Samuel Shute, and

[c] General Dictionary.

[D] Athen. Oxon.

[E] History of his own Time.

Henry Cornish, esqrs. Ford Lord Gray, Sir Thomas Player, and others, who were then tried for a riot in the city, at the choosing of the sheriffs in 1682; and, in 1688, he was of counsel for the seven bishops at their trial. In the convention, which met by the prince of Orange's summons in Jan. 1689, he represented his native city of Worcester; and was one of the managers for the house of commons, at a conference with the house of lords, upon the word "Abdicated." Soon after the accession of William and Mary, he was appointed solicitor-general, and received the honour of knighthood; and, in the debate upon the bill for recognizing their majesties and the act of the convention, he spoke with much zeal, and such an ascendant authority, that it passed without any more opposition. April 1692, he was made attorney-general; and, March following, advanced to the post of lord keeper. In 1697, he was created lord Somers, baron of Evesham, and made chancellor of England; and, for the support of those honours and dignities, his majesty made him a grant of the manors of Reygate and Howleghe in Surrey, and another grant of 2100*l.* per annum out of the sec-farm rents. In 1700, he was removed from his post of lord high chancellor; and, the year following, impeached of high crimes and misdemeanours by the house of commons, but acquitted upon trial by the house of lords. He then retired to a studious course of life; and was chosen president of the Royal Society, of which he had been long a member. Nevertheless, though removed from the administration, his labours were still dedicated to the service of the government and of his country. In 1706, therefore, he made a motion in the house of lords, to correct some proceedings in the common law and in chancery, that were both dilatory and chargeable; and, by thus endeavouring to amend the vocation which he had adorned, shewed himself greatly superior to little prejudices. The union between England and Scotland was also projected by him the same year. In 1708, he was made lord president of the council; from which post he was removed in 1710, upon the change of the ministry. He afterwards grew very infirm in his health; which indisposition is supposed to be the reason that he had no other post than a seat at the council-table, after the accession of George I. He died of an apoplectic fit, April 26, 1716; after having for some time survived the powers of his understanding. His lordship was never married.

Endless are the encomiums which have been bestowed upon this noble and illustrious person. Burnet tells us, that "he was very learned in his own profession [F], with a great deal more learning in other professions; in divinity, philosophy, and history. He had a great capacity for business, with an extraordinary

temper; for he was fair and gentle, perhaps to a fault, considering his post: so that he had all the patience and softness, as well as the justice and equity, becoming a great magistrate." An honourable writer of our own times calls him "one of those divine men, who, like a chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly. All the traditional accounts of him, the historians of the last age, and its best authors, represent him as the most incorrupt lawyer, and the honestest statesman, as a master-orator, a genius of the finest taste, and as a patriot of the noblest and most extensive views; as a man who dispensed blessings by his life, and planned them for posterity [G]." He was a very great patron of men of parts and learning, and particularly of Mr. Addison, who has drawn his character at large in one of his "Freeholders," in that of May 4, 1716, where he has chosen his lordship's motto for that of his paper, "*Prodesse quam conspici.*" Lord Somers, was one of those who first redeemed Milton's "Paradise Lost" from that obscurity, in which party-prejudice and hatred had suffered it long to lie neglected; and who pointed out the merits of that noble poem.

But he was not only the patron of learning and learned men: he was also himself an author, as we have already observed. He wrote several pieces on the subject of politics: he translated into English Plutarch's "Life of Alcibiades," as it stands among Plutarch's Lives translated by several hands: he translated likewise into English the Epistle of Dido to Æneas, printed in the translation of Ovid's Epistles by various hands. "Dryden's Satire to his Muse" has been attributed to him: but they seem to have reason on their side, who suppose, that the gross ribaldry of that poem could not flow from so humane and polished a temper as that of lord Somers. He was thought too, but it does not appear on what foundation, to have written "The Preface" to Tindal's "Rights of the Christian Church." There are some letters and speeches of his in print.

SOMERVILE (WILLIAM). This gentleman was descended from a very ancient family in the county of Warwick [H]. His ancestors had large possessions at Kingston, in Worcester-shire, so early as the reign of Edward I. He was the son of Robert Somervile of Edstou, in Warwickshire, and, as he says himself, was born near Avon's banks. He was born at Edstou in Warwickshire in 1692, bred at Winchester-school, and chosen from thence fellow of New-college, Oxford, as was his brother Dr. Somervile, rector of Adderbury in Oxfordshire.

[G] Catalogue of Royal and Noble Authors, vol. ii. 2d edit.

[H] Biographia Britannica.

Dr. Johnson says, he "never heard of him but as a poet, a country gentleman, and a useful justice of the peace."

The following account, copied from the letters of his friend Shennstone, will be read with pain by those whom his poems have delighted. "Our old friend Somerville is dead! I did not imagine I could have been so sorry as I find myself on this occasion, '*Sublatum quærimus.*' I can now excuse all his foibles; impute them to age and to distress of circumstances: the last of these considerations wrings my very soul to think on. For a man of high spirit, conscious of having (at least in one production) generally pleased the world, to be plagued and threatened by wretches that are low in every sense, to be forced to drink himself into pains of the body, in order to get rid of the pains of the mind, is a misery." He died July 14, 1743.

From Lady Luxborough's letters, p. 211, we find that Mr. Somerville translated from Voltaire the play of "*Alzira*," which was then in manuscript in her hands.

SOMNER (WILLIAM), an eminent English antiquary, was born at Canterbury, March 30, 1606, according to the account given by his wife and son; but, according to the register of the parish of St. Margaret's, much earlier, for it represents him to have been baptized Nov. 5, 1598[1]. It was a proper birth-place for an antiquary, being one of the most ancient cities in England; and Somner was so well pleased with it, that, like Claudian's good old citizen of Verona, within the walls, or in the sight of them, he grew up, lived, and died. He was of a reputable family; and his father was registrar of the court of Canterbury under sir Nathaniel Brent, commissary. At a proper age, he was sent to the free-school of that city, where he seems to have acquired a competent knowledge of the Latin language at least. Thence he was removed, and placed as clerk to his father in the ecclesiastical courts of that diocese; and was afterwards preferred to a creditable office in those courts by archbishop Laud. His natural bent in the mean time lay to the study of antiquities; and he took all opportunities of indulging it. He was led early, in his walks through the suburbs and the fields of that city, to survey the British bricks, the Roman ways, the Danish hills and works, the Saxon monasteries, and the Norman churches. This was his amusement abroad; at home he delighted in old manuscripts, leger-books, rolls, and records: all which made him so quickly known, that, upon questions concerning descent of families, tenure of estates, dedication of churches, right of tithes, and the history of use and custom, he was consulted by all his neighbours.

[1] Kennet's *Life of Somner*, prefixed to his "*Treatise of Roman Ports and Forts in Kent*," p. 2—102. Ox. 1693, 8vo.

In 1640, he published "The Antiquities of Canterbury," 4to; an accurate performance, and very seasonably executed, as it preserved from oblivion many monuments of antiquity, which were soon after buried by civil discord in ruin. This work obtained a high character; and Dr. Meric Casaubon, prebendary of Canterbury, and a great encourager of our author in his studies, represents it as "exceedingly useful, not only to those who desire to know the state of that once flourishing city, but to all that are curious in the ancient English history [κ]." Thus far Somner had searched only into the Latin writers, and such national records as had been penned since the Norman conquest: but his thirst after antiquities urged him to proceed, and to attain the British and Saxon tongues. To acquire the British, there were rules of grammar, explications of words, and other sufficient memoirs, besides the living dialect, to guide a man of industry and resolution; but the Saxon was extinct, and the monuments of it so few and so latent, that it required infinite courage as well as patience [L]. Encouraged, however, by his friend Casaubon, and being of an active spirit, he did not despair; but, beginning his work, he succeeded so wonderfully, as to be compared with the most knowing in that way: and he has always been ranked by the best judges among the few complete critics in the Saxon language [M]. His skill in this obliged him to enquire into most of the ancient European languages; and made him also go through the Old Gaelic, Irish, Scotch, and Danish dialects, and yet more particularly the Gothic, Slavonian, and German. Of his perfection in the latter, he gave the world a public specimen on the following occasion. While his friend Casaubon was employed in an essay on the Saxon tongue, he met with an epistle of Lipsius to Schottus, which contained a large catalogue of old German words, in use with that nation eight or nine hundred years before. Casaubon thought that many of them had a great affinity to the Saxon; and, therefore, being then in London, sent down the catalogue to Somner at Canterbury; who in a few days returned his animadversions upon them, and shewed the relation of the German with the Saxon language. They were published as an appendix to Casaubon's essay in 1650, 8vo; at which time the same Casaubon informs us, "that Somner would have printed all his useful labours, and have written much more, if that fatal catastrophe had not interposed, which brought no less desolation upon letters, than upon the land."

Somner's reputation was now so well established that no monuments of antiquity could be further published without his advice and helping hand. In 1652, when a collection of

[κ] Casaub. de lingua Saxonica, p. 141.

[M] Hickefii ad Gram. Sax. Præfat.

[L] De Ling. Sax. p. 140.

historians came forth under this title, "*Historiæ Anglicanæ Scriptores X. ex vet. MSS. nunc primum in lucem editi*," the Appendix or Glossarium was the labour of Mr. Somner: whom sir Roger Twissden, who, with the assistance of archbishop Usher and Mr. Selden, published these historians, represents in the preface as "a man of primitive probity and candour, a most sagacious searcher into the antiquities of his country, and most expert in the Saxon tongue." Hickes afterwards calls this glossary of Somner's "incomparable, a truly golden work; without which the ten historians had been imperfect and little useful [N]." Somner's friends had still more work for him: they observed it was impossible to cultivate any language, or recommend it to learners, without the help of a dictionary; and this was yet wanting to the Saxon. On him therefore they laid the mighty task of compiling one: but, as this work required much time and great expence, it became an object to contrive some competent reward and support, as well as barely to afford him their countenance and assistance. Now sir Henry Spelman had founded at Cambridge a lecture for "promoting the Saxon tongue, either by reading it publicly, or by the edition of Saxon manuscripts, and other books:" and, this lecture being vacant in 1657, archbishop Usher recommended Somner to the patron Roger Spelman, esq. grandson of the founder, that "he would confer on him the pecuniary stipend, to enable him to prosecute a Saxon dictionary, which would more improve that tongue, than bare academic lectures[o]." Accordingly, Somner had the salary, and now pursued the work, in which he had already made considerable progress: for it was published at Oxford in April 1659, with an inscription to all students in the Saxon tongue, a dedication to his patron Roger Spelman, esq. and a preface.

Just before the Restoration, he was imprisoned in the castle of Deal, for endeavouring to procure hands to petition for a free parliament. In 1660, he was made master of St. John's hospital, in the suburbs of Canterbury; and about the same time auditor of Christ-church, in that city. The same year he published, in 4to, "A treatise of gavel-kind, both name and thing, shewing the true etymology and derivation of the one, the nature, antiquity, and original of the other; with sundry emergent observations, both pleasant and profitable to be known of Kentishmen and others, especially such as are studious either of the ancient custom, or the common law of this kingdom." In this work he shewed himself an absolute civilian, and a complete common-lawyer, as well as a profound antiquarian. This was his last publication: he left behind him many observations in manu-

[N] Pref. ad Gram. Saxon.

[o] Somneri Epist. Ded. ad. Dict. Saxon:

script,



script, and some treatises, one of which, “of the Roman ports and forts in Kent,” was published at Oxford 1693, 8vo, by James Brome, M.A. rector of Cheriton, and chaplain to the Cinque-Ports; and “Julii Cæsaris Portus Iccius illustratus a Somnero, Du Fresne, & Gibson,” was printed at the same place 1624, 8vo. To the former is prefixed his life by White Kennet, afterwards bishop of Peterborough. These works were parts of an intended history of the antiquities of Kent.

Somner died March 30, 1669, after having been twice married. Dr. Kennet tells us, that “he was courteous, without design; wise, without a trick; faithful, without a reward; humble and compassionate; moderate and equal; never fretted by his afflictions, nor elated by the favours of heaven and good men.” His many well-selected books and choice manuscripts were purchased by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuscripts is subjoined to the life abovementioned. He was a man “antiquis moribus,” of great integrity and simplicity of manners. He adhered to king Charles, in the time of his troubles; and, when he saw him brought to the block, his zeal could no longer contain itself, but broke out into a passionate elegy, entitled, “The insecurity of princes, considered in an occasional meditation upon the king’s late sufferings and death,” 1648, 4to. Soon after he published another affectionate poem, to which is prefixed the pourtraiture of Charles I. before his *Εἰκὼν βασιλική*, and this title, “The frontispiece of the king’s book opened, with a poem annexed, ‘The Insecurity of Princes,’ &c. 4to.

Among his friends and correspondents were the archbishops Laud and Usher, sir Robert Cotton, sir William Dugdale, sir Simonds D’Ewes, the antiquary Mr. William Burton, sir John Marsham, Elias Ashmole, esq. and others of the same stamp and character. A print of him is placed over-against the title-page of his treatise, “Of the Roman ports and forts in Kent.”

SOPHOCLES, an ancient Greek tragic poet, was born at Athens the 2d year of the 71st Olympiad, that is, near 500 years before Christ [P]; so that he was thirty-one years younger than Æschylus, and fifteen older than Euripides. His father Sophilus, of whose condition nothing certain can be collected, educated him in all the politer accomplishments: he learned music and dancing of Lamprus, as Athenæus says, and had Æschylus for his master in poetry. He was about sixteen, at the time of Xerxes’s expeditions into Greece: and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and

[P] Fabric. Bibl. Græc. vol. i.

the entire rout of all his generals, he is reported to have appeared at the head of a choir of noble boys (for he was very handsome) all naked and washed over with oil and essence; and while they sung a pæan, to have guided the measures with his harp.

He was five and twenty, when he conquered his master Æschylus in tragedy. Cimon, the Athenian general, having found Theseus's bones, and bringing the noble relics with solemn pomp into the city, a contention of tragedians was appointed; as was usual on extraordinary occasions. Æschylus and Sophocles were the two great rivals; and the prize was adjudged to Sophocles, although it was the first play he ever presented in public. The esteem and wonder, that all Greece expressed at his wisdom, made him conceived to be the peculiar favourite, or rather intimate friend, of the gods. Thus they tell us, that Æsculapius did him the honour to visit him at his house; and, from a story related by Cicero, it should seem that Hercules was supposed to have no less respect for him. Apollonius Tyanensis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and restrain the furious winds, when they were visiting his country at an unseasonable time.

This opinion of his extraordinary worth opened him a free passage to the highest offices in the state. We find him, in Strabo, going in joint commission with Pericles, to reduce the rebellious Samians: and it was during his continuance in this honour, that he received the severe reprimand from his colleague, which is recorded by Cicero. They were standing and conferring about their common affairs, when there happened to run by a very beautiful boy. Sophocles could not but take notice of his person, and began to express his admiration to Pericles: to which the grave general made this memorable reply: "A prætor, Sophocles, should be continent with his eyes, as well as with his hands[Q]." But whatever inclinations the poet might have, as indeed his chastity is but too reasonably suspected, he rejoiced at last, as we are told, that by the benefit of old age, he was delivered from the severe tyranny of love[R].

Cicero, in his book "De Senectute," produces Sophocles as an example, to shew that the weakness of the memory and parts is not a necessary attendant of old age. He observes, that this great man continued the profession of his art, even to his latest years; but his sons resented this severe application to writing, as a manifest neglect of his family and estate. On this account, they at last brought the business into court before the judges; and petitioned the guardianship of their father, as one that was

[Q] Tull. de Offic. l. I.

[R] Phil. in. Vit. Apoll. l. I c. 10.

grown delirious, and therefore incapable of managing his concerns. The aged poet, being acquainted with the motion, in order to his defence, came presently into court, and recited his "Œdipus of Colonus," a tragedy he had just before finished; and then desired to know, whether that piece looked like the work of a madman? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his sons madmen for accusing him. The general story of his death is, that, having exhibited his last play, and obtained the prize, he fell into such a transport of joy, as carried him off; though Lucian differs from the common report, and affirms him to have been choaked by a grape stone, like Anacreon. He died at Athens in his 90th year, as some say; in his 95th, according to others [s].

If Æschylus be styled, as he usually has been, the father, Sophocles will certainly demand the title of the master of tragedy; since, what the former brought into the world, the other adorned with true shapes and features, and all the accomplishments and perfections of which its nature is capable. Diogenes Laertius, when he would give us the highest idea of the advances Plato made in philosophy, compares them to the improvements of Sophocles in tragedy. The chief reason of Aristotle's giving him the preference to Euripides was, his allowing the chorus an interest in the main action, so as to make the play all of a piece, and every thing to conduce regularly to the main design; whereas we often meet in Euripides with a rambling song of the chorus, entirely independent of the main business, and as proper to be read on any other subject or occasion. Aristotle indeed has given Euripides the epithet of *Τραγικώτατος*, but it is easy to discover, that he can mean only the most pathetic; whereas, on the whole, and he gives Sophocles the precedence, at least in the most noble perfections of œconomy, manners, and style. Dionysius Halicarnassensis, in his *Art of Rhetoric*, commends Sophocles for preserving the dignity of his persons and characters; whereas Euripides, says he, did not so much consult the truth of his manners, as their conformity to common life. He gives the preference to Sophocles on two other accounts: first, because Sophocles chose the noblest and most generous affections and manners to represent; while Euripides employed himself in expressing the more dishonest, abject, and effeminate passions; and, secondly, because the former never says any thing but what is exactly necessary, whereas the latter frequently amuses the reader with oratorical deductions [τ]. Cicero had so high an opinion of Sophocles, that he called him the divine poet; and,

[s] Lucian. in Macrob.

[τ] De Divinat. lib. I.

Virgil, by his "Sophocleo cothurno," has left a mark of distinction, which seems to denote a preference of Sophocles to all other writers of tragedy.

Out of above an hundred tragedies, which Sophocles wrote, only seven remain. They have been frequently published, separately and together; with the Greek Scholia and Latin versions, and without. Two editions of the whole collection may be mentioned; one by P. Stephens, with the Greek Scholia, and the notes of Joachim Camerarius, and his father Henry Stephens, in 1586, 4to; another with the Latin version, and all the Greek Scholia, by Johnson, at Cambridge, in 3 vols. 8vo. They have been all translated into English by Francklin, and by Potter.

SORANUS, an ancient physician of Ephesus, where he does not seem to have continued long. He was of the sect called Methodists, and a great follower of Theſſalus, Trallian, &c. He practised physic, first at Alexandria, then at Rome, in the reigns of Trajan and Adrian. Some little pieces of his are extant, and have been published: "De utero et muliebri pudendo, Græcè," Paris, 1554; "In artem medendi isagoge saluberrima," Basil, 1528, and others; besides a life of Hippocrates, which has been inserted, in Greek and Latin, in almost all the editions of Hippocrates. There was another SORANUS of Ephesus, and a physician too, later than the above, and who wrote also about the diseases of women; unless, which is very likely, the one be taken for the other.

SORBAIT (PAUL), a good medical writer, a native of Hainaut, was physician to the imperial court, and professor of medicine at Vienna for twenty-four years. He died in 1691, at an advanced age. He has left, 1. "Commentaries on the Aphorisms of Hippocrates," in Latin, 4to. 1680. 2. "Medicina universalis, theoretica et practica," folio, 1701. Though this work has been much esteemed, as solid and useful, it contains some things which at present appear rather strange. 3. "Consilium medicum, sive dialogus loimicus, de peste Viennensi;" 12mo, 1679. He says here, that the plague of that year carried off 76,921 persons. 4. Several discourses in a periodical paper entitled "Ephemerides of the Curious in Nature."

SORBIERE (SAMUEL), a French writer[u], was born of Protestant parents in 1610, or 1615; for it is not absolutely certain which. His father was a tradesman; his mother Louisa was the sister of the learned Samuel Petit, minister of Nismes. These dying when he was young, his uncle Petit took the care of him, and educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to

Paris, where he studied divinity; but, being presently disgusted with this, he applied himself to phylsic, and soon made such a progress, as to form an abridged system for his own use, which was afterwards printed on one sheet of paper. He went into Holland in 1642, back to France in 1645, and then again to Holland in 1646, in which year he married. He now intended to sit down to the practice of his profession, and with that view went to Leyden, but being too volatile and inconstant to stay long at one place, he was scarcely settled at Leyden, when he returned to France, and was made principal of the college of Orange in 1650.

In 1653, he abjured the Protestant religion, and embraced the Popish; and, going to Paris in 1654, published, according to custom, a discourse upon the motives of his conversion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himself known to Alexander VII, by a Latin letter addressed to that pope; in which he inveighed against the envious Protestants, as he called them. Upon his return from Rome, he came over to England; and afterwards published, in 1664, a relation of his voyage hither, which brought upon him much trouble and disgrace; for, having taken great and unwarrantable liberties, and shewn much spleen and satirical humour against a nation with whom France at that time thought it policy to be on good terms, he was stripped of his title of "Historiographer of France," which had been given him by the king, and sent for some time into banishment. His book also was discountenanced and discredited, by a tract published against it in the very city of Paris; while Sprat [x], afterwards bishop of Rochester, exposed it with much eloquence and wit here at home. Voltaire has also been very severe upon this work: "I would not," says he, "imitate the late Mr. Sorbier, who, having stayed three months in England, without knowing any thing either of its manners or of its language, thought fit to print a relation, which proved but a dull scurrilous satire upon a nation he knew nothing of."

Cardinal Rospigliosi being likely to succeed Alexander VII. in the papal chair, Sorbier made a second journey to Rome [y]. He was known to the cardinal when he was at Rome before, and had since published a collection of poems in his praise; and so promised himself great things upon his exaltation to the popedom. Rospigliosi was made pope, and took the name of Clement IX; but Sorbier was disappointed; for, though the pope received him kindly, and gave him good words, yet he gave him nothing more, except a small sum to defray the charges of his journey. He was one of those men who could not be content, and was therefore never happy. He was con-

[x] Art. SPRAT. [y] Preface to "Essay upon the civil wars of France," &c. published at London in 1727.

tinually complaining of the injustice and cruelty of fortune; and yet his finances were always decent, and he lived in tolerable plenty. Louis XIV. cardinal Mazarine, and pope Alexander VII, had been benefactors to him; and many were of opinion, that he had as much as he deserved. He could not help bemoaning himself even to Clement IX, who contenting himself, as we have observed, with doing him some little honours, without paying any regard to his fortune, is said to have received this complaint from him, "Most holy father, you give ruffles to a man who is without a shirt."

In the mean time, it is supposed that Sorbieri's connexions would have advanced him higher in the church, if he had been rightly turned for it. But he was more of a philosopher than a divine. He revered the memory of such writers as Rabelais, whom he made his constant study: Montaigne and Charron were heroes with him, nor would he suffer them to be ill spoken of in his presence: and he had a known attachment to the principles and person of Gassendus, whose life, prefixed to his works, was written by Sorbieri. These connections and attachments made him suspected to be not very sound in the faith, but rather sceptical at the bottom; and this suspicion was probably some check to his promotion: for otherwise, although a man of levity and vanity, he was not destitute of good qualities and accomplishments. He was very well skilled in languages and all polite literature, and had some knowledge in many sciences; and he is said to have had no remarkable blemish upon his character, although a little addicted to pleasures. He died of a dropsy, the 9th of April, 1670.

Though his name is so well known in the literary world, yet it is not owing to any productions of his own, but rather to the connections he sought, and the correspondences he held with men of learning. He was not the author of any considerable work, although there are more than twenty publications of his of the smaller kind. Some have been mentioned in the course of this memoir, and there are others: as, "*Lettres & Discours sur diverses matieres curieuses*," Paris, 1660, 4to; "*Discours sur la Comete*," written upon Gassendi's principles against comets being portents, 1665; "*Discours sur la transfusion de sang d'un animal dans le corps d'un homme*," written at Rome; "*Discours sceptique sur le passage du chyle & sur le mouvement du cœur*." Guy Patin says, in one of his letters, that this last work is full of faults, and that the author knew nothing of the subject he treated; which may be in some measure true, for he does not appear to have troubled himself long about physic. He published in 1669 at Paris, "*Epistolæ illustrium & eruditorum virorum*;" among which are some of Clement IXth's letters to him, while that pope was yet cardinal. This publica-  
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tion was thought improper, and imputed to vanity. He translated some of our English authors into French: as More's *Utopia*; some of Hobbes's works, and part of Camden's *Britannia*. He corresponded with Hobbes; and a story has been circulated of his management in this correspondence, which, supposing it true, shews, that, although he might be no great man himself, yet he was not destitute of those arts which have made little men sometimes pass a while for great. Hobbes used to write to Sorbiere on philosophical subjects; and, those letters being sent by him to Gassendi, seemed so worthy of notice to that great man, that he set himself to write proper answers to them. Gassendi's answers were sent by Sorbiere as his own to Hobbes, who thought himself happy in the correspondence of so profound a philosopher: but at length the artifice being discovered, Sorbiere did not come off with the honour he had proposed to himself.

Other minute performances of Sorbiere are omitted as being of no consequence at all. There is a "*Sorberiana*," which is as good as many other of the "*Ana*;" that is, good for nothing.

SORBONNE (ROBERT DE), founder of the celebrated college at Paris, which bore his name, was born in 1201, at Sorbon, a small village in the diocese of Rheims. He was of an obscure family, but, being educated for the church, soon became famous for his preaching. Louis IX. called St. Louis, heard him with approbation, and took him as his chaplain. Having formerly found it difficult, on account of his poverty, to obtain his doctor's degree, he projected the plan of a college in which the professors were to teach gratuitously. He took up this idea about 1251, when he was made canon of Cambray, and founded his college in 1253, which establishment became the model of many others. He became canon of Paris in 1258, and lived in the highest reputation to the end of his life, which happened in 1274; when he left his property, which was very considerable, to complete the endowment of his college. The Sorbonne was one of the four parts of the faculty of theology at Paris, and produced many able divines. Its founder was known also as an author. He wrote, 1. "*Three Treatises; on Conscience, on Confession, and the Way to Paradise*," printed in the *bibliothèque des Peres*. 2. Some short notes on the scriptures, printed in the edition of Menochius, by father Tournemine. 3. A book on Marriage. 4. Another on "*the three ways of going to Paradise*." 5. The statutes for the society of the Sorbonne. 6. A great number of his sermons in manuscript, were also preserved in the library of the Sorbonne; written with feeling, though in the barbarous style of his age.

SOTO (DOMINIC), a learned Dominican, of great fame, under the emperor Charles V. He was born at Segovia in 1494, and his father, who was a gardener, would have bred him to his own profession, but having learned to write and read, he went to a small town near Segovia, where he performed the office of sacristan. By persevering in study he fitted himself for the university of Alcalá, and proceeded from thence to Paris. It was after his return into Spain that he became a Dominican, and appeared with great distinction in the university of Salamanca. His reputation was now so high, that he was chosen by the emperor Charles V. as arbitrator in some important disputes, and appointed in 1545 his first theologian at the council of Trent. In that assembly he was one of the most active and esteemed members. He spoke frequently, and took the charge of forming the decrees from the decisions which had passed. Every one was fond of consulting him, and this peculiar distinction was the more remarkable as there were more than fifty bishops, and other theologians, of the same order in the assembly. He refused the bishopric of Segovia, and though he had not been able to decline the appointment of confessor to Charles V. he resigned it as soon as he could with propriety. He died in 1560, at the age of 66. He published, 1. two books "on Nature and on Grace," in 1549, and dedicated them to the fathers of the council, 4to. Paris. 2. "Commentaries on the Epistle to the Romans," 1550, folio. 3. "Commentaries on the Master of Sentences," folio. 4. "De iustitia et jure," two treatises, in folio. 5. "De legendis secretis," 8vo. 6. "De pauperum causa." 7. "De cavendo iuramentorum abusu." 8. "Apologia contra Ambrosium Catharinum," &c.

SOUCHAI (JEAN BAPTISTE), a French writer who died in 1746, at the age of 59, was born at Saint-Amand near Vendôme, and educated by an uncle. Removing to Paris, he gained the applause and esteem of all the learned; and in 1720 was elected into the academy of Inscriptions, in whose memoirs his dissertations make a distinguished figure. He was not without preferment also, being canon of Rodez, counsellor to the king, and reader and professor of eloquence in the College Royal. The abbé Souchai is said to have formed in himself the rare union of profound knowledge and elegant manners. He wrote, 1. a French translation of Brown's *Vulgar Errors*, entitled, "Essais sur les Erreurs populaires," 2 vols. 12mo. 2. An edition of the works of Pellisson, 3 vols. 12mo. 3. Remarks on d'Andilly's *Josephus*, in the edition of Paris, 1744. 4. An edition of Boileau's works, 2 vols. 4to. 1740. 5. An edition of the "Astrea" of Honoré d'Urfé, in which the language is modernized, and the conversations abridged, 1733, 10 vols, 12mo. 6. An edition of "Ausonius" in 4to. with copious notes. 7. The



The dissertations abovementioned, in the Memoirs of the Academy.

SOUFFLOT (JAMES GERMAIN), an architect very famous in France, particularly for his plan of the beautiful church of St. Genevieve at Paris, was born in 1713, at Trenci near Auxerre. His family was engaged in commerce, but he very early shewed a strong disposition for the arts, and particularly for architecture. It is related of him, as of our countryman Smeaton, that, from his earliest childhood, he was more delighted by attending to workmen than any other amusement; and, like him, was so strongly directed by the bent of his genius to the profession in which he afterwards excelled, as to frustrate the wishes of his father to place him in his own line. The father of Soufflot, however, did not yield to his son's inclination, and he was obliged to quit his home in order to indulge it. He immediately, with a small stock of money, set out for Italy, but paused at Lyons, where, by working under the artists of that place, he improved at once his knowledge and his finances. He then visited Rome and every part of Italy. Having improved himself under the best artists, and by modelling from the finest antiques, he returned to France, and for a time to Lyons, where he had made himself beloved in his former visit. He was soon employed by the magistrates of that city to build the exchange and the hospital, the latter of which edifices extended his reputation throughout France. Madame Pompadour heard of him, and having obtained for her brother the place of director of the royal buildings, &c. engaged Soufflot and Cochin to attend him into Italy. Returning from that engagement, he quitted Lyons, and established himself at Paris; where he was successively comptroller of the buildings of Marly and the Tuilleries, member of the academies of architecture and painting, knight of the order of St. Michael, and lastly, superintendant of the royal buildings. With respect to the dome of his great work, the church of St. Genevieve, he met with so many contradictions, and so much opposition excited by envy, that though he had demonstrated the possibility of executing it, they threw great obstacles in his way; and are thought to have shortened his life by the severe vexation he experienced from them. After languishing for two years, in a very infirm state, he died August 29, 1780, at the age of 67.

Soufflot was much beloved by his relations and friends, who knowing the excellence of his heart, were not offended by a kind of warmth and roughness of character which was peculiar to him. They called him jocularly "*Le bourru bienfaisant*," *the benevolent humourist*, as we may perhaps translate it; from the title of a comedy then fashionable. He did not live to finish the church of St. Genevieve; but, besides the buildings here mentioned

mentioned, he was concerned in many others, particularly the beautiful theatre at Lyons.

SOUTH (ROBERT), an English divine of great parts and learning, was the son of a merchant in London, and born at Hackney in Middlesex, 1633 [z]. He was educated in Westminster school under Dr. Busby, where he acquired an uncommon share of grammatical and philological learning, but "more," says Wood, "of impudence and sauciness;" and, being a king's scholar, was in 1651 elected thence student of Christ-church, Oxford. He took a bachelor of arts degree in 1654; and the same year wrote a copy of Latin verses, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were published in a collection of poems by the university. The year after, he published another Latin poem, entitled, "*Musica Incantans; sive Poema exprimens Musicæ vires juvenem in insaniam adigentis, & Musici inde periculum.*" In 1657, he took a master of arts degree; and became by virtue of his abilities and attainments an illustrious member of his society. He preached frequently, and (as Wood thinks) without any orders: he appeared, at St. Mary's, the great champion for Calvinism against Socinianism and Arminianism; and his behaviour was such, and his talents esteemed so exceedingly useful and serviceable, that the heads of that party were considering how to give proper encouragement and proportionable preferment to so hopeful a convert. In the mean time the protector Cromwell died; and then, the Presbyterians prevailing over the Independents, South sided with them. He began to condemn, and in a manner to defy, the dean of his college Dr. Owen, who was reckoned the head of the Independent party; upon which the doctor plainly told him, that he was one who "sate in the seat of the scornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders, according to the rites and ceremonies of the church of England, in 1658. In July, 1659, he preached the assize-sermon at Oxford, in which he inveighed vehemently against the Independents; and by this greatly pleased the Presbyterians, who thereupon made him their acknowledgements. The same year, when it was visible that the king would be restored, he was somewhat at a stand, yet was still reckoned a member of "the Fanatic Ordinary," as Wood expresses it; but, when his majesty's restoration could not be withstood, then he began to exercise his pulpit-talents, which were very great, as much against the Presbyterians, as he had done before against the Independents. Such was the conduct and behaviour of this celebrated divine in the

[z] Athen. Oxon. Vol. ii. Posthumous Works of Dr. Robert South, with Memoirs of his Life, 1717, 8vo.

earlier part of his life, as it is described by his contemporary in the university, Mr. Anthony Wood; and if Wood was not unreasonably prejudiced against him, he was doubtless no small time-server, who knew no better use of the great abilities God had given him, than to obtain the favour of those who could reward him best.

He seems to have proceeded as he had begun: that is, he pushed himself on by an extraordinary zeal for the powers that were; and he did not succeed amiss. Aug. 10, 1660, he was chosen public orator of the university; and at the same time "tugged hard," says Wood, "such was the high conceit of his worth, to be canon of Christ-church, as belonging to that office; but was kept back by the endeavours of the dean. This was a great discontent to him; and not being able to conceal it, he clamoured at it, and shewed much passion in his sermons till he could get preferment, which made them therefore frequented by the generality, though shunned by some. This person, though he was a junior master, and had never suffered for the royal cause, yet so great was his conceit, or so blinded he was with ambition, that he thought he could never be enough loaded with preferment; while others, who had suffered much, and had been reduced to a bit of bread for his majesty's cause, could get nothing." South's talents, however, might be of use, and were not to be neglected; and these, together with his flaming zeal, which he was ever ready to exert on all occasions, recommended him effectually to notice and preferment. In 1661, he became domestic chaplain to lord Clarendon, chancellor of England, and of the university of Oxford; and, in March, 1663, was installed prebendary of Westminster. October the 1st following, he was admitted to the degree of doctor in divinity; but this, as Wood relates, not without some commotion in the university. Letters were sent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but some were so offended, on account of certain prejudices against South, whom they looked upon as a mere time-server, that they stiffly denied the passing of these letters in convocation. A tumult arose, and they proceeded to a scrutiny; after which the senior proctor Nathaniel Crew, fellow of Lincoln-college, and afterwards bishop of Durham, did ("according to his usual perfidy, which, says Wood, he frequently exercised in his office; for he was born and bred a Presbyterian") pronounce him passed by the major part of the house; in consequence of which, by the double presentation of Dr. John Wallis, Savilian professor of geometry, he was first admitted bachelor, then doctor of divinity.

Afterwards he had a sinecure in Wales, bestowed upon him by his patron the earl of Clarendon; and, at that earl's retirement into France in 1667, became chaplain to James duke of York.

York. In 1670, he was made canon of Christ-church, Oxford. In 1676, he attended as chaplain Laurence Hyde, esq; ambassador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock, dated from Dantzick the 16th of Dec. 1677; which letter is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Westminster to the rectory of Illip in Oxfordshire; and, in 1680, rebuilt the chancel of that church, as he did afterwards the rectory-house. Wood has observed, in April, 1694, that, notwithstanding his various preferments, he lived upon none of them; but upon his temporal estate at Caversham near Reading, and, as the people of Oxford imagined, in a discontented and clamorous condition for want of more. They were mistaken, however, if the author of the Memoirs of his Life is to be depended on, who tells us, that he refused several offers of bishoprics, as likewise that of an archbishopric in Ireland, which was made him in James the Second's reign, by his patron the earl of Rochester, then lord lieutenant of that kingdom. But this was only rumour; and there is little reason to suppose that it had any foundation. South's nature and temper were violent, domineering, and intractable to the last degree; and it is more than probable, that his patrons might not think it expedient to raise him higher, and by that means invest him with more power than he was likely to use with discretion. There is a particular recorded, which shews, that they were no strangers to his nature. The earl of Rochester, being solicited by James II. to change his religion, agreed to be present at a dispute between two divines of the church of England, and two of the church of Rome; and to abide by the result of it. The king nominated two for the Popish side, the earl two for the Protestant, one of whom was South; to whom the king objected, saying, that he could not agree to the choice of South, who instead of arguments would bring railing accusations, and had no temper to go through a dispute that required the greatest attention and calmness: upon which Dr. Patrick, then dean of Peterborough, and minister of St. Paul's, Covent-garden, was chosen in his stead.

After the Revolution, South took the oath of allegiance to their majesties; though he is said to have excused himself from accepting a great dignity in the church, vacated by a refusal of those oaths. In 1693, he published "Animadversions on Dr. Sherlock's book, intituled, 'A vindication of the Holy and ever Blessed Trinity,' &c. together with a more necessary vindication of that sacred and prime article of the Christian Faith from his new notions and false explications of it: humbly offered to his admirers, and to himself the chief of them, 1693," 4to. Sherlock having published in 1694 a Defence of himself against these

these Animadversions, South replied, in a book entitled, "Tritheism charged upon Dr. Sherlock's new notion of the Trinity, and the charge made good in an answer to the defence," &c. This was a most terrible war, and great men espoused the cause of each; though the cause of each, as is curious to observe, was not the cause of orthodoxy, which lay between them both: for if Sherlock ran into Tritheism, and made three substances as well as three persons of the Godhead, South on the other hand leaned to the heresy of Sabellius, which destroying the triple personage, supposed only one substance with something like three modes. The victory, nevertheless, was adjudged to South in an extraordinary manner at Oxford: for Mr. Bingham of University-college, having fallen in with Sherlock's notions, and asserted in a sermon before the university, that "there were three infinite distinct minds and substances in the Trinity, and also that the three persons in the Trinity are three distinct minds or spirits, and three individual substances, was censured by a solemn decree there in convocation: wherein they judge, declare, and determine the aforesaid words, lately delivered in the said sermon, to be "false, impious, heretical, and contrary to the doctrine of the church of England." But this decree rather irritated, than composed the differences: whereupon the king interposed his authority, by directions to the archbishops and bishops, that no preacher whatsoever in his sermon or lecture, should presume to preach any other doctrine concerning the blessed Trinity, than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and thirty-nine Articles of Religion. This put an end to the controversy; though not till after both the disputants, together with Dr. Thomas Burnet, master of the Charter-house, had been ridiculed in a well-known ballad, called "The Battle Royal." Burnet about the same time had ridiculed, in his *Archæologia Philosophica*, the literal account of the Creation and Fall of Man, as it stands in the beginning of Genesis; and this, though smart and witty, being thought heterodox and profane, exposed him to the lash upon the present occasion.

During the greatest part of queen Anne's reign, South was in a state of inactivity; and, the infirmities of old age growing fast upon him, he performed very little of the duty of his ministerial function, otherwise than by attending divine service at Westminster-abbey. Nevertheless, when there was any alarm about the church's danger, as in those days alarms of that sort were frequent, none shewed greater activity; nor had Sacheverell in 1710 a more strenuous advocate. He had from time to time given his sermons to the public; and, in 1715, he published a fourth volume, which he dedicated to the right hon. William Bromley, esq; "some time speaker to the Hon. House of Commons, and after that principal Secretary of State to her Majesty

Majesty Queen Anne, *of ever blessed memory*." He died aged eighty-three, July 8, 1716; and was interred in Westminster-abbey, where a monument is erected to him, with an inscription upon it. He was a man of very uncommon abilities and attainments; of judgement, wit, and learning equally great. There is as much wit in his sermons, as there is good sense and learning, well combined and strongly set forth: and there is yet more ill-humour, spleen, and satire. However admirable, there was certainly nothing amiable in his nature: for it is doing him no injustice to say, that he was sour, morose, peevish, quarrelsome, intolerant, and unforgiving; and, had not his zeal for religion served for the time to cover a multitude of moral imperfections, all his parts and learning could not have screened him from the imputation of being but an indifferent kind of man.

His Sermons have been often printed in 6 vols. 8vo. In 1717, his "*Opera Posthuma Latina*," consisting of Orations and Poems; and his "*Posthumous Works*" in English, containing three Sermons, an account of his Travels into Poland, Memoirs of his Life, and a Copy of his Will; were published in 2 vols. 8vo.

SOUTHERN (THOMAS), an English dramatic writer, was the son of George Southern of Stratford upon Avon in Warwickshire, and born about 1662 [A]. He became a member of Pembroke-college, Oxford, in 1680; and, after having taken one degree in arts in 1683, went to London, where he set up for a poet, and wrote a tragedy, called "*The Loyal Brother, or the Persian Prince*," acted and published in 1682. This is Wood's account, but certainly erroneous: for here he is made to publish a play after his settlement in London, though, by the very date of its publication, it must have been written some time before he left Oxford.

Another writer, who though of no great authority, was probably better acquainted with his history, gives this account of him [B]. Southern, says he, was born at Dublin in the year of the Restoration; and was early educated at the university there. In his eighteenth year, he quitted Ireland, and probably went to Oxford, though this writer makes no mention of it; whence he removed to the Middle-Temple, London, where he devoted himself to play-writing and poetry, instead of law. His "*Persian Prince, or Loyal Brother*," in 1682, was introduced at a time when the Tory interest was triumphant in England; and the character of the Loyal Brother was no doubt intended to compliment James duke of York, who afterwards rewarded him for his service: for, after his accession to the throne, Southern went into the army, and served in the commission of captain

[A] Athen. Oxon.

[B] Cibber's *Lives of the Poets*, Vol. v.

under the king himself, when about to oppose the prince of Orange's coming into England. This affair being over, he retired to his studies; and wrote several plays, from which he is supposed to have drawn a very handsome subsistence. In the preface to his tragedy, called "The Spartan Dame," he acknowledges, that he received from the booksellers as a price for this play 150*l.* which was thought in 1721, the time of its being published, very extraordinary. He was the first who raised the advantage of play-writing to a second and third night; which Pope mentions in the following manner:

— Tom whom heav'n sent down to raise  
The price of prologues and of plays.

*Verses to Southern, 1742.*

The reputation, which Dryden gained by the many prologues he wrote, made the players always solicitous to have one of his, as being sure to be well received by the public. Dryden's price for a prologue had usually been four guineas, with which sum Southern once presented him; when Dryden returning the money said, "Young man this is too little, I must have six guineas." Southern answered, that four had been his usual price: "Yes," says Dryden, "it has been so, but the players have hitherto had my labours too cheap; for the future I must have six guineas." Southern also was industrious to draw all imaginable profits from his poetical labours. Dryden once took occasion to ask him, how much he got by one of his plays? to whom Southern replied, after owning himself ashamed to tell him, 700*l.* which astonished Dryden, as it was more by 600*l.* than he himself had ever got by his most successful plays. But the secret, we are told, is, that Southern was not beneath the drudgery of solicitation, and often sold his tickets at a very high price, by making applications to persons of quality and distinction; a degree of servility, which Dryden might justly think below the dignity of a poet, and more in the character of an under-player. Dryden entertained a high opinion of Southern's abilities; and prefixed a copy of verses to a comedy of his, called "The Wife's Excuse," acted in 1692. The night that Southern's "Innocent Adultery" was first acted, which has been esteemed by some persons the most affecting play in any language, a gentleman took occasion to ask Dryden, "what was his opinion of Southern's genius?" who replied, "that he thought him such another poet as Otway." The most finished of all his plays is "Oroonoko, or the Royal Slave:" which is built upon a true story, related by Mrs. Behn in a novel. Besides the tender and delicate strokes of passion in this play, there are many shining and manly sentiments; and some have gone so far beyond the truth as to say, that the most celebrated even of Shakespeare's plays cannot furnish so many striking thoughts, and

such a glow of animated poetry. Southern died May 26, 1746, aged eighty-five [c]. He lived the last ten years of his life in Westminster, and attended the abbey service very constantly; being, as is said, particularly fond of church music. Oldys, in his MS. additions to Gildon's continuation of Langbaine, says, that he remembered Mr. Southern "a grave and venerable old gentleman. He lived near Covent-garden, and used often to frequent the evening prayers there, always neat and decently dressed, commonly in black, with his silver sword and silver locks; but latterly it seems he resided at Westminster." The late excellent poet Mr. Gray, in a letter to Mr. Walpole, dated from Burnham in Buckinghamshire, in Sept. 1737, has also the following observation concerning this author: "We have old Mr. Southern at a gentleman's house a little way off, who often comes to see us; he is now seventy-seven years old, and has almost wholly lost his memory; but is as agreeable an old man as can be, at least I persuade myself so when I look at him, and think of Isabella and Oroonoko [d]." Mr. Mason adds in a note on this passage, that "Mr. Gray always thought highly of his pathetic powers, at the same time that he blamed his ill taste for mixing them so injudiciously with farce, in order to produce that monstrous species of composition called Tragic-comedy." Mr. Southern, however, in the latter part of his life, was sensible of the impropriety of blending tragedy and comedy, and used to declare to lord Corke his regret at complying with the licentious taste of the time. His dramatic writings were for the first time completely published by T. Evans, in 3 vols. 12mo.

SOZOMEN (HERMIAS), an ecclesiastical historian of the fifth century, was of a good family; and born at Bethelia, a town of Palestine [e]. After being liberally educated, he studied the law at Berytus in Phœnicia; and then going to Constantinople, became a pleader at the bar. Afterwards he applied himself to the writing of Ecclesiastical History; and first drew up a compendium of it in two books, from the ascension of Christ to the year 323; but this is lost. Then he continued his history in a more circumstantial and closer manner to the year 440; and this part is extant. He hath many particulars relating to him in common with the ecclesiastical historian Socrates: he lived at the same time, was of the same profession, and undertook a work of the same nature, and comprised it within the same period: for his history ends, as it nearly begins, at the same point with that of Socrates. His style is more florid and elegant than that of Socrates [f]; but, he is by no means so judicious an author.

[c] Biographia Dramatica.

[d] Quarto edition, p. 25.

[e] Fabricii Bibl. Græc. Lib. v. c. 4. Tillemont, Du Pin, Cave, &c.

[f] Jortin's Eccles. Remarks, vol. iii. Being



Being of a family which had excessively admired the monks, and himself educated at the feet of these Gamaliels, he contracted a superstitious and trifling turn of mind, and an amazing credulity for monkish miracles: he speaks of the benefit which himself had received from the intercession of Michael the Archangel. He gives an high commendation of a monastic life, and enlarges very much upon the actions and manners of those recluses: and this is all that he hath added to the "History of Socrates," who it is universally agreed wrote first, and whom he every where visibly copies.

His history has been translated and published by Valesius, with Eusebius and the other ecclesiastical historians; and republished, with additional notes by Reading, at London, 1720, in 3 vols. folio.

SPAGNOLETTO (JOSEPH *Ribera*), so named in Italy, and usually so called, was born in 1589, at Xativa, a city in Spain, about ten leagues from Valentia. Though his parents were not in circumstances to give him the education in painting which his early genius deserved, he contrived to travel into Italy, and there applied to his art under the greatest masters. He first resided at Parma, where he so completely studied the works of Correggio, as to be able to imitate his style and colouring with great success. He then removed to Rome, where he changed his manner altogether, and adopted Caravaggio as his model. Like that master, he painted with bold and broad lights and shadows, and gave so extraordinary a degree of force to his pictures, that the works of most other artists, when placed near them, appear comparatively tame and feeble. In his colouring he is esteemed equal to Caravaggio, and superior to him in correctness of design; yet inferior in sweetness and mellowness of touch. It is said, that a cardinal having become his patron at Rome, and given him apartments in his own palace, he became indolent, and unable to exert his talents; in order to do justice to which, he found it necessary to return to that poverty in which he was bred, and therefore voluntarily renounced this asylum, and fixed himself at Naples. Here his works being greatly admired, and his pencil being, after a time, constantly employed by the viceroy of Naples, and other potentates of Europe, he gradually rose to that affluence, the sudden acquisition of which, had produced so bad an effect. It was not so now; he continued to paint historical pictures, and sometimes portraits, which are dispersed throughout Europe; but he rarely worked for the churches or convents. His principal works are at Naples, and in the Escorial in Spain.

The genius of Spagnoletto naturally inclined him to subjects of horror, which, therefore, he selected from sacred and profane history; such as the martyrdoms of saints, the torments of

Ixion and Prometheus, or Cato tearing out his own bowels. He also delighted in designing old men emaciated by mortification, such as saints and hermits, his pictures on which subjects, were much admired by the Spaniards and Neapolitans. An extraordinary story is related by Sandrart, of the effect of one of his pictures on the imagination of a pregnant woman, and on her child; but as the possibility of such effects is by no means ascertained, we shall not venture to relate it. The force of his colouring, the extraordinary relief of his figures, and the singular strength of his expression, certainly make his pictures likely to affect the mind as powerfully as those of any master who can be mentioned.

SPAGNOLI. See MANTUAN.

SPANHEIM (FREDERIC), professor of divinity at Leyden, was born at Amberg in the Upper Palatinate, in 1600, of a good family[G]. His father Wigand Spanheim, doctor of divinity, was a very learned man, and ecclesiastical counsellor to the elector-palatine; he died in 1620, holding in his hand a letter from his son, which had made him weep for joy. Frederic was educated with great care under the inspection of his father; and, having studied in the college of Amberg till 1613, was sent the next year to the university of Heidelberg, which was then in a very flourishing condition. He there made so great a progress both in languages and philosophy, that it was easily perceived he would one day become a great man. He returned to his father's house in 1619, and was sent soon after to Geneva, to study divinity. In 1621, after the death of his father, he went into Dauphiné, and lived three years with the governor of Ambrun, in the quality of a tutor. He then returned to Geneva, and went afterwards to Paris, where he met with a kind relation, Samuel Durant, who was minister of Charenton. Durant dissuaded Spanheim from accepting the professorship of philosophy at Lausanne, which the magistrates of Berne then offered him.

In April, 1625, he made a voyage of four months to England, and was at Oxford; but being driven thence by the plague, he returned to Paris, and was present at the death of his relation Durant, who, having a great kindness for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, English at Oxford; and the time which he now spent at Paris, was employed in acquiring the Oriental tongues. In 1627, he disputed at Geneva for a professorship of philosophy, and carried it; and about the same time married a lady, originally of Poitou, who reckoned among her ancestors the famous Budæus. He was admitted a minister

some time after; and, in 1631, succeeded to the chair of divinity, which Turretin had left vacant. He acquitted himself of his functions as an able and, at the same time, an indefatigable man; so that his reputation being spread abroad on every side, several universities would have had him: but that of Leyden prevailed, after the utmost endeavours had been used to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Basil, that he might conform to the custom of the country to which he was going, he arrived at Leyden in Oct. that year. He not only supported, but even increased the reputation he had brought with him; but he lived to enjoy it only till May, 1649. His great labours shortened his days. His academical lectures and disputations, his preaching (for he was minister of the Walloon church at Leyden), the books he wrote, and many domestic cares, did not hinder him from keeping up a great literary correspondence. Besides this, he was obliged to pay many visits; he visited the queen of Bohemia, and the prince of Orange; and was in great esteem at those two courts. Queen Christina did him the honour to write to him, in order to let him know, how much she esteemed him, and what pleasure she took in reading his works. Nevertheless, though he gave many specimens of abilities and learning, he cannot be said to have composed any work of importance; and the republic of letters has been more obliged to him for two sons that he left, than for any thing which he himself wrote. He was the author of some things in the historical as well as theological way.

SPANHEIM (EZEKIEL), a very learned writer, as well as excellent statesman, was the eldest son of Frederic Spanheim; and was born at Geneva in 1629 [H]. He distinguished himself so much in his earliest youth by his forward parts and progress in literature, that, going to Leyden with his father in 1642, he gained immediately the friendship of Daniel Heinsius and Salmasius, who were there; and preserved it with them both, notwithstanding the animosity they exerted against each other. He was not satisfied with making himself a thorough master of the Greek and Latin tongues, but he applied himself with great vigour to the Oriental also. Ludovicus Capellus had published, at Amsterdam, in 1645, a dissertation upon the ancient Hebrew Letters against John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preserved among the Samaritans, and lost among the Jews. Spanheim undertook to refute Capellus in certain theses, which he maintained and published at sixteen years of age; but which afterwards, out of his great candour and modesty, he called "unripe fruit;" and

[H] Le Clerc, Bibl. Choisee, tom. xxii.—Niceron, &c. tom. ii.—General Dictionary.

frankly owned, that Bochart, to whom he had sent them, had declared himself for Capellus against Buxtorf.

In 1649, he lost his father; and soon after returned to Geneva, where he was honoured with the title of professor of eloquence, but never performed the functions of that place. His reputation spreading more and more into foreign countries, Charles Louis, elector-palatine, sent for him to his court, to be tutor to his only son: which employment he not only discharged with great success, but also shewed his prudence and address, by preserving the good opinion of the elector and electress, though they were upon ill terms with each other. While he lived at this court, he employed his leisure hours in perfecting his knowledge of the Greek and Roman learning; and not only so, but studied the history of the later ages, and examined all those books and records which relate to the constitution of the empire, and might contribute to explain and illustrate the public law of Germany. He shortly gave a proof of his capacity for matters of this kind, in a French tract, which he published in 1657; the design of which was, to assert the right of the elector-palatine to the post of vicar of the empire, in opposition to the claims of the duke of Bavaria. Skill in these matters has always been a sure foundation and step to preferment in the courts of Germany; and there is no doubt, that it opened Spanheim's way to those great and various employments in which he was afterwards engaged.

In 1660, he published at Heidelberg a French translation of the emperor Julian's "Cæsars," with notes and illustrations from medals and other monuments of antiquity. He had always an extraordinary passion for antiquities and medals; but had not yet seen Italy, where the study of them more especially flourished. On this account it was no doubt with great pleasure, that he shortly after received a commission from the elector, to go to Rome, in order to observe the intrigues of the catholic electors at that court. He no sooner arrived than he attracted the esteem of queen Christina, at whose palace there was held an assembly of learned men every week; and he dedicated to her, in 1664, "*Dissertationes de præstantia & usu numismatum antiquorum*," printed at Rome, in 4to. The same year he took a journey to Naples, Sicily, and Malta, and then returned to Rome; where he found the princess Sophia, mother of George I. of England. That princess, being highly pleased to meet with a gentleman, whom she had already known as a man of learning, and corresponded with upon subjects of politics and literature, could not be satisfied to part with him so soon as it was likely to happen; and, therefore, having obtained leave of the elector her brother, carried him with her into Germany.

Upon

Upon his return to Heidelberg in April, 1665, he was received by the elector his master with all possible marks of esteem; and afterwards employed by him in various negotiations at foreign courts. The same year, he went to that of Lorrain; the year following, to that of the elector of Mentz; then to France; afterwards, in 1668, to the congress of Breda; and then to France again. After all these journeys, he returned to Heidelberg; but continued there no longer than while he was detained by a dangerous illness: for, upon his recovery, he was sent by his master to Holland, and afterwards to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to Spanheim, with the consent of the elector-palatine; and, though he was charged at the same time with the affairs of these two princes, yet he acquitted himself so well, that the elector of Brandenburg desired to have him entirely in his service, to which the elector-palatine at last consented. In 1680, he went to France, by order of his new master, with the title of envoy extraordinary; and, during nine years residence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the post of minister of state; and the year after to England, to compliment James II. upon his accession to the throne. Upon the revocation of the edict of Nantes, he did great services to many of the Reformed; who found a place of refuge in his house, when they durst not appear abroad, for fear of their persecutors. Though he performed his master's business at the French court with the greatest ability and exactness, yet he led the life all the while of a very studious man: he read and wrote a great deal, maintained a correspondence with the learned all over Europe, and answered their letters with the utmost punctuality.

After this long embassy, he spent some years at Berlin, in retirement and among books; but, after the peace of Ryfwick, was again obliged to quit his study, and sent on an embassy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval assumed the title of king of Prussia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambassador to England; where he spent the remainder of his days, dividing his time between business and study. He died Oct. 28, 1710, aged eighty-one, and was buried in Westminster-abbey. He left one daughter, who married in England the marquis de Montandre. It is surprising, that Spanheim, who seems to have been tossed about Europe from one court to another all his life, and to have been continually engaged in negotiations and state-affairs, which he always discharged with the utmost exactness, could find time to compose so many works; and works

too of learning and labour, which could only be written in his study and among his books. One may almost say of him, that he negotiated and did business like a man who had nothing else in his thoughts; and that he wrote like a man who had spent his whole time by himself. He never appeared the man of letters, but when it was proper to do so; yet he conversed no more frequently with the unlearned than was necessary for his business.

Some of his writings have been mentioned already. His Latin work "upon the use and excellence of ancient medals," is his capital performance: it was published at Rome in 1664, as has been observed; at Paris in 1671, much enlarged; and after that with so many more additions, as from a quarto to rise to two large volumes in folio, the first printed at London in 1706, the second at Amsterdam in 1717. This work is justly esteemed a treasure of erudition. Two pieces of Spanheim are inserted in Grævius's collection of Roman antiquities: one in the fifth volume, "De nummo Smyrnæorum, seu de Vestâ & Prytanibus Græcorum, diatriba;" the other in the eleventh volume, entitled, "Orbis Romanus, seu ad Constitutionem Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ." At Leipzig, 1696, folio, came out, "Juliani Imperatoris Opera, Græcè & Latinè, cum variorum notis: recensente Ez. Spanheim, qui observationes adjecit." But there is nothing of Spanheim in this edition, except the preface, and very ample remarks upon the first oration of Julian; he not having leisure and opportunity to proceed further. Notes of his upon Callimachus are inserted in Grævius's edition of that author, at Utrecht, 1697; and also upon the three first comedies of Aristophanes in Kuster's edition, 1709.

SPANHEIM (FREDERIC), brother of Ezekiel Spanheim, and very learned also, was born at Geneva in 1632; and, at ten years of age, carried by his father to Leyden [1]. He studied philosophy under Hereboord, and was admitted doctor in that faculty at nineteen. He had lost his father two years before; and, as he had been designed for the ministry, he applied himself vigorously to the study of divinity and the languages. Boxton was his master in Greek and Latin; and Golius in Oriental, at least in Arabic. He was a candidate for the ministry in 1652, and soon after began to preach in several parts of Zealand. He discharged the functions of a minister at Utrecht for one year with a reputation that raised some jealousy in the mind of Alexander Morus, whose name was then famous in the United Provinces. He received soon after an

[1] Nicéron, t. xxix.

invitation from Charles Louis elector-palatine, who had resolved to re-establish his university at Heidelberg, and gave him the professorship of divinity, though he was then but twenty-three. Before he went to take possession of that post, he was admitted doctor of divinity at Leyden in 1655. He gained a great reputation at Heidelberg; and the elector-palatine always shewed him the highest marks of his esteem and confidence; but these favours did not prevent him from opposing the elector with great freedom, when he attempted to divorce himself from the princess his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, several invitations from other universities; but he only accepted that from Leyden, where he was admitted professor of divinity and sacred history with a general applause in 1670. Here his reputation was raised to the greatest height. He was four times rector of the university of Leyden, and had also the post of librarian. Many years before his death, he was excused from reading public lectures, that he might have the more leisure to apply himself to several works which he published. In 1695, he was attacked by a palsy, which affected half his body: of which, however, he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect state of health from that time; and, not being able to restrain himself from his studies and labours, which was absolutely necessary, he relapsed, and died in 1701. He was thrice married, and had several children; but only one, whose name was Frederic, survived him.

His writings are extremely numerous. They were printed at Leyden, in 3 vols. folio; the first in 1701, and the two last in 1703. They are chiefly, if not altogether, upon subjects of theology.

SPEED (JOHN), a well-known English historian, was born at Farington in Cheshire, about 1555, and brought up to the business of a taylor[κ]; in which he seems to have risen to no small degree of eminence, for he was free of the company of merchant-tailors in the city of London. No particulars of his life are known; nor how it was that, forsaking the business of his profession, he conceived thoughts, first of studying, and then of writing history. In 1696, he published his "Theatre of Great-Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The Theatre of the Empire of Great Britaine, presenting an exact geography of the kingdomes of England, Scotland, Ireland, and the isles adjoyning. With the shires, hundreds, cities, and shire-townes within the kingdome of England, divided and described by John Speed,"

[κ] Fuller's Worthies, in Cheshire.—General Dict.

folio.

folio. Nicolson observes, that these maps "are extremely good [L]; and make a noble apparatus, as they were designed, to his history: but his descriptions of the several counties are mostly short abstracts of what Camden had said before him." In 1614, he published, in folio, "The History of Great Britain under the conquests of the Romans, Saxons, Danes, and Normans; their originals, manners, warres, coines, and scales, with the succeffions, lives, actes, and issues of the English monarchs, from Julius Cæsar to our most gracious sovereign king James;" dedicated to James I. He borrowed many of his materials from Camden; and was supplied with many by sir Robert Cotton, sir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it recommendatory poems in Latin, French, and English, by sir Henry Spelman and others; and writers have spoken of it in terms of high commendation. Speed was not only an historian, but also a divine; for, in 1616, he published a work in 8vo, called "The Cloud of Witnesfes, or the Genealogies of Scripture, confirming the truth of holy history and humanity of Christ."

He died July 28, 1629, and was buried in the church of St. Gile, Cripplegate, London, where a monument was erected to his memory. By his wife Susanna, with whom he lived fifty-seven years, and who died almost a year before him, he had twelve sons, and six daughters. One of his sons, named John, was an eminent physician; of whom Wood has given some account, in the first volume of "Athenæ Oxonienses." As to Speed himself, "he must be acknowledged," says Nicolson, to have had a head the best disposed towards history of any of our writers; and would certainly have outdone himself, as far as he has gone beyond the rest of his profession, if the advantages of his education had been answerable to those of his natural genius. But what could be expected from a taylor? However, we may boldly say, that his Chronicle is the largest and best we have hitherto extant." In another place, "John Speed was a person of extraordinary industry and attainments in the study of antiquities; and seems not altogether unworthy the name of 'summus & eruditus antiquarius,' given him by one who was certainly so himself."

SPELMAN (Sir HENRY), an eminent English antiquary, was descended from an ancient family, and born at Congham near Lynn in Norfolk, about 1561 [M]. He was sent to Trinity-college in Cambridge, when not quite fifteen; and in two

[L] English Historical Library, p. 5. Lond. 1714:

[M] Life of sir Henry Spelman by bishop Gibson, prefixed to Gibson's edition of the "English Works of Sir Henry Spelman," Lond. 1723, folio.



years and a half, called home upon the death of his father. About a year after, he was sent to Lincoln's-Inn, to study the law; where having continued almost three years, he retired into the country, and married a lady of good fashion and fortune. He was high sheriff of Norfolk in 1604, and began to be distinguished for his abilities and wisdom. Accordingly, he was sent by king James three several times into Ireland upon public business; and at home was appointed one of the commissioners to enquire into the oppression of exacted fees in all the courts and offices of England, as well ecclesiastical as civil; which bishop Hacket calls "a noble examination and full of justice [N]." He attended this business for many years, to the injury of his family and fortunes; and the government was so sensible of his good services, that a present of 300*l.* was made him, not as a full recompence" (for so it is expressed in the king's writ), but only "as an occasional remembrance," till something more equal to his merit could be done for him. He was knighted by James I. who had a particular esteem for him; as well on account of his known capacity for business, as his great learning in many ways, especially in the laws and antiquities of our nation. These, for a good part of his life, he seems to have studied for his own private amusement, and not with a view to any particular undertaking.

When he was about fifty, he went with his wife and family to live in London; and there pursuing a study to which his genius had always inclined him, he got together all such books and manuscripts as concerned the subject of antiquities, whether foreign or domestic. In 1613, he published his book, "*De non temerandis ecclesiis*," churches not to be violated; and this first essay, together with many others that came out afterwards, confirmed the notion, which the public had preconceived, of his profound learning and skill in laws and antiquities. In 1626, he published the first part of his "*Glossary*." After he had made large collections, and got a tolerable knowledge of the Saxon tongue, he resolved to go on with his undertaking; but, because he would not depend upon his own judgement, he printed one or two sheets by way of specimen, from which his friends were to judge of the nature of his design. He was encouraged in it by the most learned persons of that age: at home, by Usher, Williams then lord keeper, Selden, and sir Robert Cotton; abroad, by Rigaltius, Salmasius, Peireschius, and others; as also by Bignonius, Meursius, and Lindenbrokius, whose assistances he very gratefully acknowledges[o]. Upon this, he published it as far as to the end of the letter L; but why he went no farther, is not known.

[N] *Life of archbishop Williams, Part II. p. 93.*[O] *Præfat. ad Glossarium.*

Some have fancied, that he stopped at the letter M, because he had some things under "Magna charta," and Maximum consilium," that his friends were afraid might give offence; "that not being a season," says bishop Gibson, "to speak freely, either of the prerogative of the king, or the liberty of the subject, both which upon many occasions would have fallen in his way." The author has told us, in an advertisement before the book, that he chose to entitle his work, "Archæologus," rather than "Glossarium," as we commonly call it: for a glossary, strictly speaking, is no more than a bare explication of words; whereas this treats more especially of things, and contains entire discourses and dissertations upon several heads. For this reason, it is not only to be consulted upon occasion, like common lexicons or dictionaries; but it ought to be carefully perused and studied, as the greatest treasure extant of the ancient customs and constitutions of England.

About 1637, sir William Dugdale acquainted sir Henry Spelman, that many learned men were desirous to see the second part published, and requested of him to gratify the world with the work entire. Upon this, he shewed sir William the second part, and also the improvements which he had made in the first; but told him, at the same time, the discouragement he had met with in publishing the first part, for that the sale had been extremely small. Upon his death, all his papers came into the hands of sir John Spelman, his eldest son; a gentleman, who had abilities sufficient to complete what his father had begun, if death had not prevented him. After the restoration of Charles II. archbishop Sheldon and chancellor Hyde enquired of sir William Dugdale, what became of the second part, and whether it was ever finished; and, upon his answering in the affirmative, expressed a desire that it might be printed. Accordingly it was published by sir William; but, as Gibson says, "the latter part in comparison of the other is jejune and scanty; and every one must see, that it is little more than a collection, out of which he intended to compose such discourses, as he has all along given us in the first part, under the words of the greatest import and usefulness." It was surmised, for it never was proved, that because sir William Dugdale had the publishing of the second part, he inserted many things of his own, which were not in sir Henry Spelman's copy; and particularly some passages, which tend to the enlargement of the prerogative, in opposition to the liberties of the subject. But Gibson assures us, that the very copy, from which it was printed, is in the Bodleian library in sir Henry's own hand, and exactly agrees with the printed book; and particularly under the word "Parlamentum," and those other passages, upon which the controversy was raised. So far

far then as the copy goes, for it ends at the word "Riota," it is a certain testimony, that sir William Dugdale did no more than mark it for the printer, and transcribe here and there a loose paper; and, though the rest of the copy was lost before it came to the Oxford library, on which account there is not the same authority for the Glossary's being genuine of the letter R; yet it is not likely, that sir William had any more share in these last letters of the alphabet, than he had in any of the rest.

The next work which he undertook was, an edition of the "English Councils." He had entered upon this work, before the "Glossary" was finished; and was particularly encouraged in it, as he tells us, by the archbishops Abbot, Laud, and Usher[P]. He branched his undertaking into three parts, assigning an entire volume to each division: 1. "From the first plantation of christianity to the coming in of the conqueror in 1066." 2. "From the Norman conquest to the casting off the pope's supremacy, and the dissolution of monasteries by Henry VIII." 3. "The History of the Reformed English church, from Henry VIII. to his own time." The volume, which contained the first of these heads, was published in 1639, about two years before his death, with his own annotations upon the more difficult places. The second volume of the "Councils," as well as the second part of the "Glossary," was put into the hands of sir William Dugdale, by the direction of Sheldon and Hyde. Sir William made considerable additions to it out of the archbishop's registers and the Cottonian library; and it was published in 1664, but with abundance of faults, occasioned by the negligence of either the copier, or corrector, or both. Sir Henry wrote several other works, all relating to ancient laws and customs. He was a great encourager of learning and learned men. It was he, who first advised Dr. Watts to undertake the study of antiquities; and, when he had arrived to good skill in those matters, excited him, as the doctor owns in his preface, to undertake a new edition of Matthew Paris's history. He calls Camden his ancient friend; and he was likewise a great favourer of sir William Dugdale. His revival of the old Saxon tongue ought to be reckoned a good piece of service to the study of antiquities. He had found the excellent use of that language in the whole course of his studies, and much lamented the neglect of it both at home and abroad; which was so very general, that he did not then know one man in the world, who perfectly understood it. Hereupon he settled a Saxon lecture in the university of Cambridge, allowing 10*l.* per annum to Mr. Abraham Wheelocke, presenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewise the profits

of the impropriate rectory of the same church; both which were intended by him to be settled in perpetuity as an endowment of that lecture: but sir Henry and his eldest son dying in the compass of two years, the civil wars breaking forth, and their estate being sequestered, the family became incapable of accomplishing his design. He died in London in 1641, and was buried in Westminster-Abbey near Camden's monument. In 1698, was published by Mr. Edmund Gibson "*Reliquiæ Spelmanianæ: The posthumous works of sir Henry Spelman, knight, relating to the laws and antiquities of England,*" folio. These were dedicated to archbishop Tenison, and reprinted with sir Henry's "*English works*" in 1723, folio, under the inspection, and by the care of the same Mr. Edmund Gibson, then doctor and bishop.

Sir Henry Spelman had eight children, four sons and four daughters. His eldest son, "the heir of his studies," as he calls him, was John Spelman, esq. a very learned man, who had great encouragement and assurance of favour from Charles I. That king sent for sir Henry Spelman, and offered him the mastership of Sutton's hospital, with some other advantages, in consideration of his good services both to church and state; who, thanking his majesty, replied, "that he was very old, and had one foot in the grave, but should be more obliged, if he would consider his son:" upon which, the king sent for Mr. Spelman, and conferred that and the honour of knighthood upon him. After the civil war broke out, his majesty, by a letter under his own hand, commanded him from his house in Norfolk, to attend at Oxford; where he was often called to private council, and employed to write several papers in vindication of the proceedings of the court. He was the author of "*A view of a pretended book, entitled, 'Observations upon his Majesty's late Answers and Epistles.'*" Oxford, 1642," 4to. His name is not put to it; but Dr. Barlow, who had received a copy from him, told Wood that it was composed by him. Sir John wrote also "*The case of our affairs in law, religion, and other circumstances, briefly examined and presented to the conscience,*" 1643," 4to. While he was thus attending the affairs of the public, and his own private studies, as those would give him leave, he fell sick, and died July 25, 1643. His funeral sermon, by his majesty's special order, was preached by Usher, an intimate acquaintance both of father and son. The son published the Saxon Psalter under the title of "*Psalterium Davidis Latino-Saxonicum vetus,*" 1641," 4to, from an old manuscript in his father's library, collated with three other copies. He wrote the "*Life of king Alfred the Great*" in English, which was published by Hearne at Oxford 1709, 8vo. It has been translated into Latin by the care of  
Obadiah

Obadiah Walker, master of University college, who published the translation with notes and cuts at Oxford in 1709, 8vo.

Clement Spelman, youngest son of sir Henry, was a counsellor at law, and made puisne baron of the exchequer upon the restoration of Charles II. He published some pieces relating to the government, and a large preface to his father's book, "De non temerandis ecclesiis." He died in June 1679, and was interred in St. Dunstan's church, Fleet street.

SPENCE (JOSEPH), M.A. This ornament of polite literature was a fellow of New College, Oxford [Q], where he took the degree of M.A. Nov. 2, 1727; and in that year became first known to the learned world by "An Essay on Pope's Odysey; in which some particular beauties and blemishes of that work are considered, in two parts," 12mo. "On the English Odysey," says Dr. Johnson, "a criticism was published by Spence, a man whose learning was not very great, and whose mind was not very powerful. His criticism, however, was commonly just; what he thought, he thought rightly; and his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect, and praised with alacrity. With this criticism Pope was so little offended, that he sought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his last hours, and compiled memorials of his conversation. The regard of Pope recommended him to the great and powerful, and he obtained very valuable preferments in the church." Dr. Warton, in his "Essay on Pope [R]," styles Spence's judicious Essay on the Odysey "a work of the truest taste;" and adds, that "Pope was so far from taking it amiss, that it was the origin of a lasting friendship betwixt them. I have seen," says Dr. Warton, "a copy of this work, with marginal observations written in Pope's own hand, and generally acknowledging the justness of Spence's observations, and in a few instances pleading, humourously enough, that some favourite lines might be spared. I am indebted," he adds, "to this learned and amiable man, on whose friendship I set the greatest value, for most of the anecdotes relating to Pope, mentioned in this work, which he gave me, when I was making him a visit at Byfleet, in the year 1754." He was elected, by the university, professor of poetry July 11, 1728, succeeding the Rev. Thomas Warton, B. D. father to Dr. Joseph Warton, late master of Winchester-school, and Mr. Thomas Warton, author of "The History of English Poetry," and afterwards poet-laureat; each of which three professors were twice

[Q] Anecdotes of Bowyer, by Nichols, p. 332.

[R] Vol. II. p. 301.

elected to their office, and held it for ten years, a period as long as the statutes will allow. Mr. Spence wrote an account of Stephen Duck, which was first published, as a pamphlet, in 1731, and said to be written by "Joseph Spence, esq. Poetry Professor." From this circumstance it has been supposed that he was not then in orders. But this is a false conclusion, as he was ordained in 1724; and left this pamphlet in the hands of his friend Mr. Lowth[s], to be published as soon as he left England, with a Grub-street title, which he had drawn up merely for a disguise, not choosing to have it thought that he published it himself. It was afterwards much altered, and prefixed to Duck's poems. He travelled with the duke of Newcastle (then earl of Lincoln) into Italy, where his attention to his noble pupil did him the highest honour[t]. In 1736, at Mr. Pope's desire, he republished[u] "Gorboduc," with a preface containing an account of the author, the earl of Dorset. He never took a doctor's degree, but quitted his fellowship on being presented by the Society of New College to the rectory of Great Horwood in Buckinghamshire, in the year 1742. As he never resided upon his living, but in a pleasant house and gardens lent to him by his noble pupil, at Byfleet in Surrey (the rectory of which parish he had obtained for his friend Stephen Duck,) he thought it his duty to make an annual visit to Horwood, and gave away several sums of money to the distressed poor, and placed out many of their children as apprentices. In June 1742, he succeeded Dr. Holmes as his majesty's professor of modern history, at Oxford. His "Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artists, being an attempt to illustrate them mutually from each other," was published in folio in 1747. Of this work of acknowledged taste and learning, Mr. Gray has been thought to speak too contemptuously in his Letters. His chief objection is, that the author has illustrated his subject from the Roman, and not from the Greek poets; that is, that he has not performed, what he never undertook; nay, what he expressly did not undertake. A third edition appeared in folio in 1774; and the abridgement of it by N. Tindal has been frequently printed in 8vo. We have seen a pamphlet with Spence's name to it in MS. as the

[s] Afterwards bishop of London; who honoured Mr. Nichols with much useful information on the subject of this memoir.

[t] The mortification which Dr. Goddard, master of Clare-Hall, his grace's Cambridge tutor, felt by this appointment, probably occasioned the extraordinary dedication to the duke, prefixed to his "Sermons, 1781," 8vo.

[u] In a malignant epistle from Curll

to Pope, 1737, Mr. Spence is introduced as an early patron of the late ingenious R. Doddsley :

" 'Tis kind, indeed, a Livery Muse to aid,

Who scribbles farces to augment his trade :  
Where You and Spence and Glover drive  
the nail,

The devil's in it if the plot should fail."

author, called "Plain Matter of Fact, or, a short Review of the Reigns of our Popish Princes since the Reformation; in order to shew what we are to expect if another should happen to reign over us. Part I. 1748," 12mo. He was installed prebendary of the seventh stall at Durham, May 24, 1754; and published in that year, "An Account of the Life, Character, and Poems of Mr. Blacklock, student of Philosophy at Edinburgh," 8vo; which was afterwards prefixed to his Poems. The prose pieces which he printed in "The Museum" he collected and published, with some others, in a pamphlet called "MORALITIES, by sir Harry Beaumont," 1753. Under that name he published, "Crito, or a Dialogue on Beauty," and "A particular Account of the Emperor of China's Gardens near Pekin, in a Letter from F. Attiret, a French Missionary now employed by that Emperor to paint the apartments in those Gardens, to his Friend at Paris;" both in 8vo, 1752, and both re-printed in Dodsley's "Fugitive Pieces." He wrote "An Epistle from a Swiss Officer to his Friend at Rome," first printed in "The Museum;" and since in the third volume of "Dodsley's Collection." The several copies published under his name in the Oxford Verses are preserved by Nichols, in the "Select Collection, 1781." In 1758 he published "A Parallel, in the Manner of Plutarch, between a most celebrated Man of Florence (Magliabecchi), and one scarce ever heard of in England (Robert Hill, the Hebrew Taylor)," 12mo. printed at Strawberry Hill. In the same year he took a tour into Scotland, which is well described in an affectionate letter to Mr. Shennstone, in a collection of several letters published by Mr. Hull in 1778. In 1763 he communicated to Dr. Warton several excellent remarks on Virgil, which he had made when he was abroad, and some few of Mr. Pope's.—West Finchale Priory (the scene of the holy Godric's miracles and austerities, who, from an itinerant merchant, turned hermit, and wore out three suits of iron cloaths), was now become Mr. Spence's retreat, being part of his prebendal estate. In 1764 he was well portrayed by Mr. James Ridley, in his admirable "Tales of the Genii," under the name of "Phesoi Ecneps (his name read backwards) Dervise of the Groves;" and a panegyrical letter from him to that ingenious moralist, under the same signature, is inserted in "Letters of Eminent Persons," vol. III. p. 139. In 1764 he paid the last kind office to the remains of his friend Mr. Dodsley, who died on a visit to him at Durham. He closed his literary labours with "Remarks and Dissertations on Virgil; with some other classical Observations; by the late Mr. Holdsworth. Published, with several Notes and additional Remarks, by Mr. Spence," 4to. This volume, of which the greater part was printed off in 1767, was published in February 1768; and on

the 20th of August following, Mr. Spence was unfortunately drowned in a canal in his garden at Byfleet in Surrey. Being, when the accident happened, quite alone, it could only be conjectured in what manner it happened; but it was generally supposed to have been occasioned by a fit while he was standing near the brink of the water. He was found flat upon his face, at the edge, where the water was too shallow to cover his head, or any part of his body. The duke of Newcastle possesses some MS. volumes of anecdotes of eminent writers, collected by Mr. Spence, who in his lifetime communicated to Dr. Warton as many of them as related to Pope; and, by permission of the noble owner, Dr. Johnson has made many extracts from them in his "Lives of the English Poets." Mr. Spence's Explanation of an antique marble at Clandon place, Surrey, is in "Gent. Mag." 1772, p. 176. "Mr. Spence's Character," says a gentleman who had seen this memoir before it was transplanted into the present work, "is properly delineated; and his Polymetis is justly vindicated from the petty criticisms of the fastidious Gray. In Dr. Johnson's masterly preface to Dryden, he observes, that 'we do not always know our own motives.' Shall we then presume to attribute the frigid mention of the truly learned and ingenious Mr. Spence, in the preface to Pope, to a prejudice conceived against him on account of his preference of blank verse to rhyme in his 'Essay on Mr. Pope's Odyssey;' a work, which for sound criticism and candid disquisition is almost without a parallel? The judicious Dr. Warton's sentiments with respect to it may be seen in his admirable Essay on the Writings and Genius of Pope[x]: and bishop Lowth, whose learning and genius are indisputable, expresses himself in the following manner in a note on his twelfth Prælection on Hebrew poetry: "*Hæc autem vide accurate et scienter explicata à Viro Doctissimo Josepho Spence in Opere erudito juxta atque eleganti cui titulus Polymetis.*"

SPENCER (JOHN), a very ingenious and learned English divine, was born in Kent in 1630, and educated at Corpus Christi college in Cambridge; where he took a bachelor's of arts degree in 1648, and a master's in 1652[y]. He was chosen fellow of his college; and, in 1659, took a bachelor of divinity's degree, as he did that of doctor in 1663. In 1667, he was chosen master of Corpus Christi; and, in 1677, preferred to the deanery of Ely. These were his dignities and preferments, which he did not merely enjoy, but also adorned with singular abilities and learning; as his publications, though not numerous, abundantly testify.

[x] Vol. II. p. 301.

[y] Gen. Dict.



June 28, 1660, "being the day of public thanksgiving to God for the happy Restoration of his majesty to his kingdoms," he preached a Sermon at St. Mary's in Cambridge, on Proverbs xxix. 2, which he published there the same year, under the title of "The Righteous Ruler." In 1663, he published there, in 4to, "A discourse concerning prodigies: wherein the vanity of presages by them is reprehended, and their true and proper ends asserted and vindicated." A second edition of this truly philosophical and learned work, corrected and enlarged, was published at London, 1665, 8vo; when was added to it, "A discourse concerning vulgar prophecies: wherein the vanity of receiving them, as the certain indications of any future event, is discovered; and some characters of distinction between true and pretended prophets are laid down." In 1668, he published a Latin dissertation concerning Urim and Thummin; and, in 1685, his great and famous work "*De legibus Hebræorum ritualibus & earum rationibus*." Spencer's great view in explaining the reasons of the Mosaic ritual was, to vindicate the ways of God to men, and clear the Deity, as he tells in his preface, from arbitrary and fantastic humour; with which some, not discerning these reasons, had been ready to charge him, and thence had fallen into unbelief. But this attempt, great and noble as it was, disgusted and still disgusts all those, who think the divinity of any doctrine or institution weakened, in proportion as it is proved to be rational; and one great objection to it, even among some who are not irrationalists, is, the learned author's having advanced, that many rites and ceremonies of the Jewish nation are deduced from the practices of their heathen and idolatrous neighbours. This position has given no small offence, as if greatly derogatory from the divine institution of those rites; and many writers have attacked it both at home and abroad, particularly Herman Witsius in his "*Ægyptiaca*." Others, however, have seen no ill consequences from admitting it; and the work upon the whole has been highly and justly valued, as it deserves, being full of sense and learning of all kinds, and extremely well written. The author afterwards greatly enlarged it, particularly with the addition of a fourth book; and his papers, being committed at his death to archbishop Tenison, were bequeathed by that prelate to the university of Cambridge, together with the sum of 50l. to forward the printing of them. At length Mr. Leonard Chappel-  
low, fellow of St. John's college, and professor of Arabic, being deputed by the university, and offered the reward, undertook a new edition of this work, with the author's additions and improvements; and published it at Cambridge, in the year 1727, in 2 vols. folio.

Dr. Spencer, after a life spent in the closest application to study, died May 1695, and was interred in the chapel of Corpus Christi college.

There was also WILLIAM SPENCER, fellow of Trinity-college in Cambridge, and a very learned man; of whom we know nothing more, than that he published at the university press, in 1658, the eight books against Celsus and Philocalia of Origen, with a corrected Latin version, and notes of his own, in 4to.

SPENER (PHILIP JAMES), a celebrated Lutheran divine of Frankfort on the Maine, but born in Alsatia, about 1635, was one of those who first endeavoured to free divinity from scholastic subtleties, and captious questions, and to introduce a more plain and popular method of teaching theology. He succeeded in a great measure, though not universally; and, about 1680, became the founder of a new sect styled *Pietists*. It originated in certain private societies formed by him at Frankfort, with a design to rouse the lukewarm from their indifference, and excite a spirit of vigour and resolution in those who before had silently lamented the progress of impiety [z]. The effect of these pious meetings was greatly increased by a book published by this able and well-meaning man, entitled, "Pious Desires," in which he exhibited a striking view of the disorders of the church, and proposed the suitable remedies. His work was approved; but the remedies he proposed fell into unskilful hands, and were administered without sagacity and prudence.

The religious meetings, or *Colleges of Piety*, as they were called, tended in several instances to inflame the people with a blind and intemperate zeal, and produced tumults, and various complaints; till at length, in many places, severe laws were passed against the Pietists. Spener settled for a time at Dresden, and afterwards at Berlin, where he held important offices of ecclesiastical trust under the elector of Brandenburg, and where he died in 1705, aged seventy. He was a man of eloquence and piety; and certainly far from intending to produce dissensions or schisms.

SPENSER (EDMUND), a great English poet, was born in London, and educated at Pembroke-Hall in Cambridge; where he took a bachelor of arts degree in 1572, and a master's in 1576 [A]. This appears from the register of the university; and must be thought a sufficient confutation of those who relate Spenser to have been born so early as 1510: which, though it is the date fixed upon his monument at Westminster-Abbey, cannot but be erroneous. He does not seem to have had much fortune or interest, at his first setting out into the world; for he

[z] Mosheim, vol. iv. p. 455; Transl. of Maclaine.

[A] Hughes's "Life of Spenser," prefixed to his edition of "Spenser's Works." Lond. 1715, in 6 vols. 12mo.

is said to have stood for a fellowship in his college, and to have missed it. This disappointment, together with the narrowness of his circumstances, forced him to leave the university: and we find him next taking up his residence with some friends in the north, where he fell in love with his Rosalind; whom he so finely celebrates in his pastoral poems, and of whose cruelty he has written such pathetic complaints. As poetry is frequently the offspring of love and retirement, it is probable that his genius began to distinguish itself about this time; for "The Shepherd's Calendar," which is so full of his unsuccessful passion for Rosalind, was the first of his works of any note [B]. Hughes observes, that "in this work our poet has not been misled by the Italians; though Tasso's 'Aminta' might have been at least of as good authority to him in the pastoral, as Ariosto in the greater kind of poetry. But Spenser rather chose to follow nature itself, and to paint the life and sentiments of shepherds after a more simple and unaffected manner."—He afterwards says, that "the simplicity, which appears in Spenser's pastorals, may be thought by some readers to have too much of the 'merum rus;' but adds, that "if he has erred in this, he has at least erred on the right hand."

The "Shepherd's Calendar" was addressed, by a short dedication in verse, to sir Philip Sidney; who was then in the highest reputation for wit, gallantry, and polite accomplishments; and who, being himself an excellent writer, immediately became sensible of Spenser's merit. He was one of the first who discovered it, and recommended it to the notice of the best judges; and, so long as this great man lived, Spenser never wanted a judicious friend or a generous patron. After he had stayed some time in the North, he was prevailed upon to quit his obscurity, and come to London, that he might be in the way of promotion; and the first means he made use of, after his arrival there, was an acquaintance with sir Philip Sidney. Yet it does not appear when this acquaintance began, whether upon his addressing to him "The Shepherd's Calendar," or some time after. If a certain story, which is usually told upon this occasion, be true, it must have been some time after: the story is this. It is said, that he was a stranger to sir Philip, when he had begun to write his "Faery Queen;" and that he took occasion to go to Leicester-house, and to introduce himself by sending in to sir Philip the ninth Canto in the first book of that poem. Sir Philip was much surprised with the description of despair in that canto, and is said to have shewn an unusual kind of transport on the discovery of so new and uncommon a genius. After he had read some stanzas, he called his steward, and bad him give the

[B] "Remarks on the Shepherd's Calendar," prefixed to Spenser's Works.

person, who brought those verses, 50*l.*; but, upon reading the next stanza, he ordered the sum to be doubled. The steward was as much surprised as his master, and thought it his duty to make some delay, in executing so sudden and lavish a bounty; but, upon reading one stanza more, sir Philip raised his gratuity to 200*l.* and commanded the steward to give it immediately, lest, as he read farther, he might be tempted to give away his whole estate.

Though nothing could have been more happy for Spenser, than to be introduced to court by sir Philip Sidney, yet he did not immediately receive any great benefit from it. He was indeed created poet laureat to queen Elizabeth; but for some time he only wore the barren laurel, and possessed the place without the pension. The lord treasurer Burleigh had not, it seems, the same taste and feeling of Spenser's merit with sir Philip Sidney; but on the contrary is reported to have intercepted, from some motive or other, the queen's intended bounty to him. It is said that her majesty, upon Spenser's presenting some poems to her, ordered him 100*l.*; but that Burleigh, objecting to it, said with some scorn of the poet, "What! all this for a song?" The queen replied, "Then give him what is reason." Upon this, Spenser took a proper opportunity to present the following lines to her majesty, in the form of a petition, to remind her of her order:

" I was promis'd on a time  
To have reason for my rhyme;  
From that time unto this season,  
I receiv'd nor rhyme nor reason—"

which we are told, produced the desired effect; for that the queen, not without reproving the treasurer, immediately directed the payment of the money. Fuller relates this fact; and lord Bolingbroke has made some reflections on it, which, though thrown out in a strain of satire and irony, and merely to serve a present purpose, contain, nevertheless, much good truth; and deserve to be well considered by recluse scholars, who, upon the merit of mere letters, have been always ready to expect what mere letters has in no age obtained. "If we write for posterity," says he, "we must not complain, that the care of rewarding our merit is left to posterity; and, if we neglect to serve the state, those who are appointed to preside over it break no rule of equity, when they neglect us. Spenser has been amply recompensed by posterity for his 'Faery Queen;' but the wise treasurer Burleigh declined the payment of an hundred pounds, which queen Elizabeth ordered him, and left this admirable poet to starve. Had Spenser applied himself to more serious studies; had he excelled in physics, in metaphysics, or even in the first philosophy or in theology, instead of excelling in

in wit and poetry, the *amabiles insanie* of Horace, his usage would have been the same, no doubt. Even the greatest productions of these studies are but trifles in the account of a consummate statesman, and may properly enough be distinguished from the others in his sense, by the title of *Insanie severiores*. Our English ministers, to their honour be it spoken, have at all times proceeded upon this admirable principle. The most excellent sermons, the most elaborate treatises, have not been sufficient to procure the advancement of some divines, while a sorry pamphlet, or a spiritual libel, has raised others to the highest dignities of the church. As it has fared with mere divinity, so has it fared with mere eloquence: as one never caused the divine, so the other never caused the lawyer, to be distinguished; but we know, that if either of them be employed in a court-cause, he never fails to make his fortune. The same fate has attended writers of another kind: the celebrated ‘Tatlers’ and ‘Spectators’ had no reward except from booksellers and fame; but, when those authors made the discovery I have made, and applied their talents better in writing the ‘Englishman’ and ‘Freeholder,’ one was soon created a knight, and the other became secretary of state. In short, without enumerating any more instances, I may confidently affirm, that this has been the case from Burleigh to this time.” This being very generally true, all mere scholars, mere poets, and mere wits, should be warned not to suffer discontent and spleen to be predominant because they may happen to be overlooked or neglected by statesmen; but to remember, that statesmen, like others, act for their own ends, and therefore will not always be very prompt to serve those who have it not in their power, or do not endeavour to serve them. Spenser, it must be confessed, did not behave himself very philosophically in this point: for there are scattered among his poems many querulous bemoanings of hard and undeserved treatment, not without some splenetic and satirical reflections. In his “Mother Hubbard’s Tale,” he has admirably painted the misfortune of depending too anxiously on courts and great persons:

“ Full little knowest thou, that hast not try’d,  
 What hell it is in suing long to bide:  
 To lose good days that might be better spent,  
 To waste long nights in pensive discontent:  
 To speed to-day, to be put back to-morrow,  
 To feed on hope, to pine with fear and sorrow;  
 To have thy prince’s grace, yet want her peers,  
 To have thy asking, yet wait many years;  
 To fret thy soul with crosses and with cares,  
 To eat thy heart with comfortless despairs;

To fawn, to crouch, to wait, to ride, to run,  
To spend, to give, to want, to be undone."

But though Spenser had no interest with the lord treasurer, yet we find him, some time after his appearance at court, in considerable esteem with the most eminent men of that time. In 1579, he was sent abroad by the earl of Leicester; but it does not appear in what service. The most important step, which he afterwards made into business, was upon the lord Grey of Wilton's being appointed lord deputy of Ireland; to whom Spenser was recommended, and went, as secretary. There is no doubt that he filled his office with very good skill and capacity, as may appear by his "Discourse on the State of Ireland." His services to the crown were rewarded by a grant from queen Elizabeth of three thousand acres of land in the county of Cork: his house was in Kilcolman; and the river Mulla, which he has more than once introduced into his poems, ran through his grounds. It was in this retirement, that he finished his celebrated poem, "The Faery Queen," which was probably begun some time before; and continued at different intervals. He published at first only three books, with an explication of the general meaning of the poem, in a letter to sir Walter Rawleigh, dated Jan. 23, 1589. To these three books three more were added in a following edition; but the six last, for it consisted of twelve, were unfortunately lost by his servant, whom he had in haste sent before him into England. It was in this retirement, that he was a more successful lover, than when he courted Rosalind: for the collection of his "Sonnets" are a kind of history of the progress of a new amour, which ended in a marriage, and gave occasion to an epithalamium, which no one could write so well as himself. Lastly, it was in this retirement that he was visited by sir Walter Rawleigh[c], in his return from the Portugal expedition in 1589.

During the rebellion in Ireland, under the earl of Desmond, Spenser was plundered and deprived of his estate; and seems to have spent the latter part of his life with much grief of heart, under the disappointment of a broken fortune. He died in 1598, and was interred in Westminster-Abbey near Chaucer, as he had desired: where a monument was erected to him at the charge of Robert Devereux earl of Essex. The present inscription, which is in English, places his birth in 1510, and his death in 1596; although Camden says expressly, that it was in 1598. But this inscription is with reason supposed to have been put up since, when the monument was perhaps repaired; and to be wholly different from the original, which is mentioned by Fuller and others to have been in Latin[d]. In a short Latin tract,

[c] See RAWLEIGH.

[d] Keepe's Monuments Westmonast.

describing

describing the monuments of Westminster-Abbey in 1600, and published as is supposed by Camden, we find the following account of it: "Edmundus Spenser, Londinensis, Anglicorum Poetarum nostri sæculi facile princeps, quod ejus Poemata, faventibus Musis & victuro genio conscripta, comprobant. Obiit immatura morte, anno salutis 1598, & prope Galfridum Chaucerum conditur, qui felicissime Poesin Anglicis literis primus illustravit. In quem hæc scripta sunt Epitaphia." The absurdity of supposing Spenser born in 1510 appears plainly from the expression "immatura morte," which could hardly be said of a man who died at 88. The composer of this epitaph seems to have had his eye on that of cardinal Bembo upon Raphael:

"Hic prope Chaucerum situs est Spenserius illi  
Proximus ingenio, proximus ut tumulo.  
Hic prope Chaucerum, Spensere Poeta, Poetam  
Conderis, & versu quam tumulo proprior.  
Anglica, te vivo, vixit plaussitque Poesis:  
Nunc moritura timet, te moriente, mori."

Such were the notions conceived of Spenser, and such the praises bestowed on him, by his contemporaries. Posterity has in no wise been insensible to his merit, but has allowed him to be the first of our English poets, who brought heroic poesy to any perfection; and seems to be agreed, that his Faery Queen is, for invention and true poetry, little inferior, if not equal, to any production, ancient or modern, that preceded it. Let us quote, however, the judgements of a few critics. Sir William Temple remarks [E], that "the religion of the Gentiles has been woven into the contexture of all the ancient poetry with a very agreeable mixture; which made the moderns affect to give that of Christianity a place also in their poems. But the true religion was not found to become fiction so well, as a false had done: all their attempts of this kind seemed rather to debase religion, than to heighten poetry. Spenser endeavoured to supply this with morality, and to make instruction, instead of story, the subject of an epic poem. His execution was excellent, and his flights of fancy very noble and high; but his design was poor, and his moral lay so bare, that it lost its effect. It is true the pill was gilded, but so thin, that the colour and the taste were too easily discovered." Rymer asserts that "Spenser may be reckoned the first of our heroic poets. He had, says he [F], "a large spirit, a sharp judgement, and a genius for heroic poesy, perhaps above any that ever wrote since Virgil. But our misfortune is, he wanted a true idea, and lost himself by following an unfaithful guide. Though besides

[E] Essay on Poetry.

[F] Preface to his translation of Rapin's reflections on Aristotle of Poetry.

Horner and Virgil he had read Tasso, yet he rather suffered himself to be misled by Ariosto: with whom, blindly rambling on marvellous adventures, he makes no conscience of probability. All is fanciful and chimerical, without any uniformity, or without any foundation in truth. In a word, his poem is perfect Fairy Land." Dryden says[G], that "the English have only to boast of Spenser and Milton in heroic poetry, who neither of them wanted either genius or learning to have been perfect poets, and yet both of them are liable to many censures. For there is no uniformity in the design of Spenser; he aims at the accomplishment of no one action; he raises up a hero for every one of his adventures, and endows each of them with some particular moral virtue, which renders them all equal, without subordination or preference. The original of every knight was then living in the court of queen Elizabeth: and he attributed to each of them that virtue which he thought was most conspicuous in them: an ingenious piece of flattery, though it turned not much to his account. His obsolete language and the ill choice of his stanza are faults but of the second magnitude. For, notwithstanding the first, he is still intelligible, at least after a little practice; and for the last, he is the more to be admired, that labouring under such a difficulty, his verses are so numerous, so various, and so harmonious, that only Virgil, whom he has professedly imitated, has surpassed him among the Romans, and only Waller among the English." Lastly, Mr. Hughes observes very justly[H], that "the chief merit of this poem consists in that surprising vein of fabulous invention, which runs through it, and enriches it every where with imagery and descriptions, more than we meet with in any other modern poem. The author seems to be possessed of a kind of poetical magic; and the figures he calls up to our view rise so thick upon us, that we are at once pleased and distracted by the exhaustless variety of them: so that his faults may in a manner be imputed to his excellences. His abundance betrays him into excess, and his judgement is overborn by the torrent of his imagination."

SPERONE (SPERON), an ingenious and polite Italian writer[I], was born of a noble family at Padua in 1500; and made so rapid a progress in his juvenile studies, that, at twenty, he was chosen first professor of logic in the university there; and was raised in 1528 to the place of professor extraordinary in philosophy. But few circumstances of his life are known. He lived a long time at Rome, and was there under the pontificate of Pius IV. who made him a knight. He was often

[G] Dedication of his translation of Juvenal.

[H] Remarks on the Fairy Queen, p. 51.

[I] Nicéron, tom. xxxix.



employed in affairs of importance, and several princes would have raised him to dignities of any kind; but his love of ease and independence made him refuse them all. Being once sent to Venice, upon some negotiation, he spoke in the senate there with so much eloquence, that the judges and advocates left the bar, to listen to him. He was also sent by the pope to the kings of France and Spain about a peace; and harangued in such a manner, as astonished all who heard him. It is related of him, that he was always reading mean and obsolete books; and that, on being asked why he amused himself with such stuff, he answered, "because whatever he stole from them was sure to lie concealed; whereas, if he was to take the same liberty with authors of note, he should be detected and accused of plagiarism at once." He died at Padua in 1588, aged eighty-eight. It is said, that he was consummately skilled in civil law, in theology, in history, and all branches of literature: his works do not enable us to decide upon this point. Of this, however, we are sure, that he was an admirable master of the Italian language; and that he is cited, in the dictionary of La Crusca, as one of the best writers in it. It is on this account, that his works, which are all written in Italian, are even now sought after and read: they consist of dialogues, dissertations, orations, letters, and a tragedy.

SPINCKES (NATHANAEL), an eminent Nonjuring divine, was born at Castor in Northamptonshire (where Edmund his father, a native of New England, and a man of learning, was rector), in 1654. His mother, Martha, was daughter of Thomas Elmes, of Lilford in Huntingdonshire. After being initiated in classical learning, under Mr. Samuel Morton, rector of Haddon, he was admitted of Trinity-college, Cambridge, under Mr. Bainbrigg, March 22, 1670; and matriculated on July 9, the same year. In the following year, by the death of his father, he obtained a plentiful fortune, and a valuable library; and, on the 12th of October, 1672, tempted by the prospect of a *Rusiat* scholarship, he entered himself of Jesus-college, where, in nine days, he was admitted a probationer, and May 20, 1673, sworn a scholar on the *Rusiat* foundation. "This," Mr. T. Baker observes in the registers, "was for his honour; for the scholars of that foundation undergo a very strict examination, and afterwards are probationers for a year. And as these scholarships are the best, so the scholars are commonly the best in college, and so reputed." He became B. A. early in 1674; was ordained deacon May 21, 1676; was M. A. in 1677; and admitted into priest's orders Dec. 22, 1678. After residing some time in Devonshire, as chaplain to sir Richard Edgcomb, he removed to Petersham, where, in 1681, he was associated with Dr. Hickes, as chaplain to the duke of Lauderdale.

On

On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where he continued two years, curate and lecturer. In 1685 the dean and chapter of Peterborough conferred on him the rectory of Peakirk cum Glynton, in Northamptonshire, where he married Dorothy, daughter of Thomas Rutland, citizen of London. July 21, 1687, he was made a prebendary of Salisbury; in the same year, Sept. 24, instituted to the rectory of St. Mary, in that town; and three days after, was licensed to preach at Stratford subter Castrum, Wilts, for which he had an annual stipend of 80*l*. He was deprived of all his preferments in 1690, for refusing to take the oaths to William and Mary. He was, after this period, in low circumstances, but was supported by the benefactions of the more wealthy Nonjurors; and on the third of June, 1713, he was consecrated one of their bishops. He died July 28, 1727, and was buried in the cemetery of the parish of St. Faith, on the north side of St. Paul's, London, where the inscription below [κ] is engraven on a white marble stone. By his wife, who lived but seven days after him, he had many children, of whom two survived their parents: William Spinckes, esq; who, by industry and abilities, acquired a plentiful fortune; and Anne, married to Anthony Cope, esq. A portrait of him, by Vertue, from a painting by Wollaston, is prefixed to his "Sick Man visited," of which a sixth edition was published in 1775, containing a short account of his life, and an accurate list of his numerous publications.

SPINELLO (ARETINO), an Italian painter of portrait and history, was born at Arezzo in 1528. His genius for painting was early developed, and he studied under Jacopo di Casentino, whom, at the age of twenty, he greatly surpassed. He gave a singular grace to his figures, and to his Madonnas especially, a modesty and beauty that seemed almost divine. His style was simple and elegant, with the utmost neatness in finishing. The greatness of his abilities procured him an early fame, and a constant abundance of employment. He was particularly successful in the portraits of the popes Innocent IV. and Gre-

[κ]            Depositum  
              viri plane venerandi  
NATHANAELIS SPINCKES, A. M.  
Ortu Northamptoniensis,  
Academia Cantabrigiensis,  
Ecclesiæ Anglicanæ R. dignissimi  
Amicis, patriæ, erudito orbi,  
xxviii Jul. m<sup>o</sup>ccxxvii,  
abrepti. Erat ille ingenio miti,  
Vultu placidissimo:  
Rem Christianam  
Scriptis tuebatur luculentis,  
Luculentiori ornabat exemplo:

Crederes antiquorum Patrum  
Et mores & doctrinam  
In nostrum Theologum,  
Nupero quasi miraculo,  
Transfusus.  
Moritur  
Anno ætatis septuagesimo quarto,  
Iniqua fortuna non diuturnior,  
Sed major.  
Proximam huic terram occupat  
Dorothea conjunx dilectissima:  
Quæ die a mariti interitu septima  
Sociam animam afflavit."

gory IX. and in his fresco paintings on the life of the Blessed Virgin, in the chapel of S. Maria Maggiore, at Florence. He lived to the age of ninety-two, and died in 1420.

Paris Spinello, his son, was educated under him, and was also famous as a painter, but applying too closely to his art, and being of a gloomy disposition, contracted a disorder which shortened his life, so that he died at fifty-six, having survived his father only two years. To him, not to his father, must belong the anecdote which is related in some books, without proper distinction of the person, that having painted a hideous figure of the devil, in a picture representing the fallen angels, his imagination was so haunted by it, that he thought he saw him in his dreams, demanding in a threatening manner, on what authority he had represented him as so horrible, and where he had ever seen him? This is no more than might easily happen to a mind already tinctured with morbid melancholy, and would naturally tend to confirm the malady. His style very much resembled that of his father.

SPINOLA (AMBROSE), famous as a general in the service of Spain, was born in 1569, of an illustrious house, originally from Genoa, the branches of which were spread into Italy and Spain. His first command was in Flanders, at the head of 9000 veteran Italians, where he soon distinguished himself, and obtained a higher trust. The siege of Ostend having been much protracted, was committed at length to his command, and to him the place surrendered in 1604. It was his fortune to be generally opposed to prince Maurice of Nassau, the greatest hero of his age, yet his reputation never suffered in the comparison. In 1608, Spain concluded a truce with the States-general, and Spinola enjoyed a short repose, which was soon disturbed by the contest which arose concerning the succession to Cleves and Juliers. He then took Aix-la-chapelle, Wesel, and Breda. He had occasion again to signalize himself in the Low Countries in 1628, but the year following was employed in Italy, where he took Casal. The citadel of the place, however, remained in the hands of the enemy, and the plans of Spinola were counteracted by imprudent orders from Spain. This he considered as a dreadful disgrace; it operated so strongly on his mind, as to produce a violent disease, and he died, continually repeating to the last, "They have robbed me of my honour." This was in the same year 1630.

It is said of prince Maurice, that, being asked who was the greatest general of the age, he replied, "Spinola is the second." He was as sincere as well as an able man. Henry IV. of France, said of him, "that he had deceived him more by telling the truth, than others by falsehoods;" because, when that monarch questioned him respecting the plan of an approaching campaign,

campaign, he had told him literally what he intended. Henry, supposing it impossible that he should give a true answer to such a question, sent intelligence to prince Maurice of a very different kind, which therefore only led him into error.

SPINOZA (BENEDICT DE), an atheistical philosopher, was the son of a merchant, who was originally a Portuguese; and was born at Amsterdam about 1633. He learned Latin of a physician, who taught it at Amsterdam; and who is supposed to have been but loose in the principles of religion. He applied himself early to divinity, which he pursued for many years; and afterwards devoted himself entirely to philosophy. “*Nemo repente fuit turpissimus*,” is a maxim which has often been applied to Spinoza: for he was first a Jew, then a Christian, and lastly, an Atheist. He was a Jew by birth; but having a geometrical turn, which made him apt to require a reason for every thing, he quickly disliked the doctrine of the Rabbins; and being of an even temper, and a great enemy to dissimulation, he soon discovered this dislike to the synagogue. It is said that the Jews offered to tolerate him, provided he would comply outwardly with their ceremonies; nay, that they even promised him a yearly pension, being unwilling to lose a man who was capable of doing such credit to their profession; but he could not resolve to comply, having an aversion to all hypocrisy. It was only by degrees, however, that he left their synagogue; and perhaps he would not have broken with them so soon, had he not been treacherously attacked by a Jew, who gave him a thrust with a knife, as he was coming from a play. The wound was slight, but he believed that the assassin designed to kill him. From that time he left them altogether, which was the reason of his excommunication. Afterwards he became a Christian: “He professed to be a Christian,” says Sebastian Kortholt [L], “and not only went himself to the churches of the Calvinists or Lutherans, but likewise frequently exhorted others to go, and greatly recommended some particular preachers.” “*Nemo repente turpissimus*,” cannot, indeed, be well applied to Spinoza, when from Judaism he became a convert to Christianity, unless we suppose that he was only a Christian outwardly. That this was actually the case, appears not only from his books, but from many anecdotes which are preserved of his life. One day at the Hague, his hostess, who was a Lutheran, asked him, “Whether he thought salvation could be had in her religion?” “Your religion,” says Spinoza, “is a very good one; and you need seek no other, nor doubt the least of your salvation, provided that to your religion you join a peaceable, quiet, inoffensive life.” That is, live as you should do,

[L] In Præfat. ad tractatum Patris sui de tribus Impostoribus.

and all religions are the same: which, however, is to say, that none of them are true, or have any pretence to a divine authority. As to his Atheism, it was not perhaps so clear and evident, as not to admit of disputation, till after his death, when his "Opera Posthuma," put the matter out of doubt. For, although his "Tractatus Theologico-Politicus," printed at Amsterdam in 1670, contains all the seeds of that Atheism which was afterwards displayed in his "Opera Posthuma;" and though some writers had shewn clearly enough, that Atheism was fairly deducible from the principles laid down in the "Tractatus Theologico-Politicus;" yet as Spinoza had not yet been a dogmatist on that head, it could not be certain that he was an Atheist: such strange, absurd, and contradictory combinations of ideas are frequently found to exist in the head of the same man.

His "Opera Posthuma," however, as we have observed, put the thing out of doubt; and upon the whole we see, that he was a Jew by birth, a Christian through policy, and an Atheist by principle. His hypothesis was[M], that "there is but one substance in nature, and that this only substance is endowed with infinite attributes, and, among others, with extension and thought." Afterwards he affirms, that all bodies in the universe are modifications of that substance, as it is extended; and that all spirits, as the souls of men, are modifications of that substance, as it thinks: so that God, the necessary and most perfect Being, is the cause of all things that exist, but does not differ from them. He affirms, that there is but one Being, and one nature; and that this Being produces in itself, and by an immanent action, whatever goes by the name of creatures: that he is at once both agent and patient, efficient cause and subject, and produces nothing but what is his own modification. This absurd and monstrous hypothesis is the first principle on which Spinoza builds his system. He was, it is said, the first who reduced Atheism into a system, and formed it into a regular body of doctrines, ordered and connected according to the manner of Geometricians; otherwise his opinion is not new. Pagans, Mahometans, and some heretical Christians, have maintained it. That Strato was of this opinion is indicated by these passages of Cicero[N]: "Neither is Strato, called the natural philosopher, to be heard, who thinks that all divine power was lodged in nature; in which are the causes of producing, increasing, and diminishing, but is without any sense or figure." So again elsewhere, "all things," says Strato, "that exist, are effected by nature."

[M] See among his Posthumous Works, the piece entitled, *Ethica*.

[N] *De Nat. Deor.* l. x. c. 51. *Quæst. Acad.* l. ii. c. 33.

The doctrine of the soul of the world, which was so common among the ancients, and made the principal part of the system of the Stoics, is, at the bottom, the same with that of Spinoza. Read only Cato's discourse in Lucan [o], especially these three verses:

"Estne Dei fedes nisi terra, et pontus, et aër,  
Et cœlum, et virtus? Superos quid quærimus ultra?  
Jupiter est quodcunque vides, quocunque moveris."

"Is not the seat of Jove, earth, sea, and air,  
And heaven, and virtue? Where would we farther trace  
The God? where'er we move, whate'er we see,  
Is Jove."

The first and fundamental principle of the two systems is manifestly the same: and perhaps the difference, if there be any, would be found to consist chiefly in the different manner of explaining it.

Spinoza is generally allowed to have been a sociable, affable, honest, friendly, and good moral man. He was temperate, liberal, disinterested. He said nothing in conversation, but what was edifying; never swore; never spoke disrespectfully of God; went sometimes to hear sermons, and constantly exhorted others to go. This may seem strange, considering his principles; yet not so strange, if we consider it, as that men should lead wicked lives, who are believers of the gospel. He felt so strong an inclination to enquire after truth, that he in a manner renounced the world, the better to succeed in that enquiry. Not contented to free himself from all manner of business, he also left Amsterdam, because the visits of his friends too much interrupted his speculations; and, after often changing his place of residence, settled at the Hague. None of his retirements, however, could prevent his fame and reputation from spreading far and wide; which occasioned him frequent visits at home, as well as invitations from abroad. The famous prince of Condé, whose learning was almost as great as his courage, and who loved the conversation of free-thinkers, desired to see Spinoza; and procured him a pass to go to Utrecht, when he there commanded the troops of France. Spinoza went: and, though the prince of Condé was gone to visit a post the day Spinoza arrived at Utrecht, yet he returned as soon as possible, and held much discourse with that philosopher. The Palatine court desired to have him, and offered him a professorship of philosophy at Heidelberg. Fabricius, who was ordered to write to him upon this occasion, promised Spinoza "a full liberty of philosophizing; of which," adds he, "the elector thinks you will not make an ill use to

the injury of the religion by law established. If you come hither, you will lead a pleasant life, and such as becomes a philosopher." Take the original: "*Philosophandi libertatem habebis amplissimam, qua te ad publice stabilitam religionem conturbandam non abuturum credit.—Hoc unum addo, te, si huc veneris, vitam philosopho dignam cum voluptate transacturum.*" Spinoza answered[P], "that, if he had ever wished to be a professor, he could not have wished for any other professorship, than that which was offered him in the Palatinate; especially with the liberty of philosophizing, which his electoral highness vouchsafed to grant him:" "*præsertim ob libertatem philosophandi, quam princeps clementissimus concedere dignatur.*" It is curious to observe, that, among other reasons which he gives in excuse for not accepting this professorship, one is, that "he does not know within what bounds he must confine himself, that he might not seem to be a disturber of the religion by law established." "*Cogito deinde,*" says he, "*me nescire quibus limitibus libertas ista philosophandi intercludi debeat, ne videar publice stabilitam religionem perturbare velle.*" So delicate was this philosopher, where his liberty was in question!

He died of a consumption at the Hague, in Feb. 1677, in his forty-fifth year; so fully confirmed in his Atheism, that he had taken some precautions to conceal his wavering and inconsistency, if perchance he should discover any. Bayle, in his "*Thoughts upon Comets,*" has given us this account: "*Spinoza,*" says he, "*was the greatest Atheist that ever lived; and he grew so fond of certain philosophic principles, that, the better to meditate upon them, he confined himself to a close retirement, renouncing all the pleasures and vanities of the world, and minding nothing but those abstruse meditations. Being upon the point of death, he sent for his landlady; and desired, that she would not suffer any minister to see him in that condition. His reason for it was supposed to be, that he had a mind to die without disputing, and was afraid that the weakness of his senses might make him say something inconsistent with his principles: that is, he was afraid that it would be said in the world, that his conscience, awakening at the sight of death, had damped his courage, and made him renounce his opinions.*" His friends say, that out of modesty he desired that no sect should be called after his name. Thus we are told in the preface to his "*Posthumous Works,*" that "the two initial letters only of the author's name were put to the book, because a little before his death he expressly desired, that his name should not be prefixed to his '*Ethics,*' which he had or-

dered to be printed: and why he did so, no other reason can seemingly be given, but because he would not have 'the doctrine called in his name.' For he says, in the twenty-fifth chapter of the appendix to the fourth part of his 'Ethics,' that those, who would help others to the attainment of the supreme good, will not desire that their doctrine be called by their names: and where he is explaining what ambition is, he plainly taxes such as do this with being ambitious of glory." In the mean time, he does not appear to have had many followers. Few have been suspected of adhering to his doctrine; and among those who have been suspected, few have studied it: to which we may add, with Bayle, that of those who have studied it few have understood it, by reason of the many difficulties and impenetrable abstractions which attend it. Toland seems to have approached the nearest to his system of any modern freethinker: and indeed the doctrines inculcated in his "Panthæisticon," are much the same with those of Spinoza.

SPON (CHARLES), a very ingenious and learned Frenchman, was the son of a merchant, and born at Lyons in 1609 [Q]. He was sent early to learn Latin, at Ulm in Germany, whence his grandfather had removed for the sake of settling in commerce, and he made a proficiency suitable to his uncommon parts. He had a fine talent for Latin poetry; and Bayle says, that he had an extemporary piece in Iambics upon the deluge and last conflagration, composed by him at fourteen, which would have done honour to an adult, if it had been written in the hours of leisure. At his return from Germany, he was sent to Paris; and lived with Mr. de Rodon in 1625 and 1626, who taught him philosophy. Rodon was a great master; and one of those who had deserted the system of Aristotle, and embraced that of Epicurus, as corrected by Gassendi. He studied also mathematics and astronomy under John Baptist Morin; but did not contract the taint of astrology, with which that otherwise great man was so mortally infected. From 1627, he applied himself to medicine for three or four years; and quitting Paris in 1632, went to Montpellier, where he was received a doctor in that faculty. Two years after, he was admitted a member of the college of physic at Lyons: at which place he practised with great success in his profession, till the time of his death. He was made, in 1645, a kind of honorary physician to the king. He maintained a correspondence with all the learned of Europe, and especially with Guy Patin, professor of physic at Paris: above 150 of whose letters to Spon were published after his death. He was perfectly skilled in the Greek language, and understood the German as well as his own. He always cultivated his talent for Latin poetry, and



put the aphorisms of Hippocrates into verse; but, because others had done the same, did not publish them. He published in 1661 the prognostics of Hippocrates in hexameter verse, which he entitled, "*Sibylla Medica*;" and dedicated them to his friend Guy Patin. He published other things of his own, and did great service to the republic of letters, by occasioning the works of other men to be published, as many were at Lyons under his inspection and care: the printing the volume of Sennertus's letters was owing entirely to him. He had a vast veneration and affection for Gassendi, and wrote the following distich at his death, which has been much admired:

"Gassendus moritur, lugit Sophia, ingemit orbis.

Sponius in luctu est: solus Olympus ovat."

He died Feb. 21, 1684, after an illness of about two months. He was a good-natured man, without either spleen or ambition, of few words, fond of his study, sincere, polite, charitable, pious, and a lover of mankind. He left behind him a son, of whom we shall speak immediately, who became even a more illustrious man than himself: he lived to see him so; and therefore those lines, where Ovid speaks to Cæsar, are very pertinently applied by Bayle to him:

"—— Natiq̃ue videns bene facta, fatetur

Esse suis majora, & vinci gaudet ab illo."

Metam. lib. xv.

SPON (JAMES), was the son of Charles Spon, and born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, and a member of the college of physicians at Lyons in 1669 [R]. These two years he spent at Strasburg with Boecler; and there becoming very intimate with Charles Patin, he contracted, probably from that gentleman, a strong passion for antiquities. Some time after, Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Spon accompanied him. He afterwards, in 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. Wheeler; of all which places he has given us a very fine account. Whether he was weak by nature, or hurt himself by this voyage, does not appear; but he never afterwards enjoyed good health. Being of the reformed religion, he was obliged to emigrate in 1685, when the edict of Nantes was revoked. He intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither; but wintering at Vevay, a town upon the lake Lemane, he died there in 1686. He was a

member of the academy of the Ricovrati at Padua; of that of the Beaux Esprits, established at Nismes by letters patent in 1682: and he would have been an ornament to any society in the world; for, as Bayle has said of him [s], "the qualities of a learned and those of an honest man, were never more happily united, than in him."

He was the author of many valuable and curious works, printed at Lyons; the principal of which are these: 1. "*Recherches des Antiquitez de Lyon*, 1674," 8vo. 2. "*Ignorantium atque obscurorum Deorum aræ*, 1677," 8vo. 3. "*Voyage de la Grece & du Levant*, 1677," in 3 vols. 12mo. 4. "*Histoire de la Ville & de l'Etat de Geneva*, 1680," in 2 vols. 12mo. This work was published in English in 1687, folio, after having gone through several editions in the original: which need not be wondered at, since, according to Bayle, who was a very competent judge, it was extremely perfect in its kind. 5. "*Lettre au P. la Chaise sur l'Antiquité de la Religion*," in 12mo; answered by Mr. Arnaud, but often reprinted. 6. "*Recherches curieuses d'Antiquité*, 1683," 4to. 7. "*Miscellanea eruditæ Antiquitatis*, 1679, and 1683," folio. Besides these, he published several things of a smaller nature, upon subjects relating to his own profession.

SPONDANUS (JOANNES), or John de Sponde, a man of uncommon abilities and learning, was the son of a counsellor and secretary to Jane d'Albert, queen of Navarre; and was born at Maulcon de Soule in the country of Biscay, 1557. He made a considerable progress in literature; and, when not more than twenty, began a commentary upon Homer's *Iliad* and *Odyssey*, which was printed at Basil in 1583, folio, with a dedication to the king of Navarre, afterwards Henry IV. of France. His notes and observations upon Homer are very inconsiderable, Casaubon calls them *futiles*; nevertheless, it is wonderful, that so young an author should have so much reading and learning as appears in them. The same year, he caused Aristotle's "*Logic*" to be printed at Basil, in Greek and Latin, with marginal notes. He abjured the Reformed religion in 1593, and immediately published a declaration of his reasons for so doing. He left the court soon after his abjuration, and went to conceal himself in the mountains of Biscay; where he read and wrote himself to death. He died in 1595, and was buried at Bourdeaux. He is represented as having spent this short life in much fatigue and misery.

SPONDANUS (HENRICUS), or Henry de Sponde, a younger brother of John de Sponde, was born in 1568, and educated at Orteç; where the Reformed had a college, and where he

distinguished himself early by his facility of acquiring the Latin and Greek languages [r]. Then he applied himself to the civil and canon law, and afterwards went to Tours, whither the parliament of Paris was transferred: and here, his learning and eloquence at the bar bringing him under the notice of Henry IV. then prince of Bearn, he was made by him master of the requests at Navarre. In the mean time, he read with much eagerness the controversial works of Bellarmine and Perron; and these made such an impresson on him, that, after the example of his brother John, he forsook the Protestant religion, and embraced the Popish. He made his abjuration at Paris in 1595. In 1600, he went to Rome, where he spent some years: he took priests orders there in 1605, and that year returned to Paris; but some time after went again to Rome, where he was put into an office by pope Paul V. who loved him much. The great respect he met with in Italy, determined him to spend the remainder of his days there: but, in 1626, he was recalled into France, and made bishop of Pamiers by Louis XIII. He hesitated at first about accepting this bishopric; but, pope Urban VIII. commanding him, he went and entered upon it in 1626. Soon after his installation, the duke of Rohan, who was commander of the Huguenots, took Pamiers: Spondanus, however, escaped by a breach in the walls; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his safety from Urban VIII. He quitted Pamiers in 1642, and went to Toulouse; where he died the year after.

The knowledge he had of Baronius when he was in Italy, and the great friendship that always subsisted between them, suggested to him the design of abridging his "*Annales Ecclesiastici*." This he did with Baronius's consent; and not only abridged, but continued them from 1197, where Baronius left off, to 1640. Both the abridgement and continuation have been often reprinted. Spondanus published also, in folio, "*Annales Sacri a Mundi Creatione ad ejusdem Redemptionem*;" and some other things of a small kind.

SPOTSWOOD (JOHN), archbishop of St. Andrew's in Scotland, was descended from an ancient and distinguished family in that country [v]. His grandfather was slain in the battle of Flodden-field with his king, James IV. He was born in 1565; and the writer of his life tells us, with a very serious air, that he was no sooner brought into the world, than a most remarkable circumstance accompanied it. For among the rest that were present at his birth, not ordinary gossipers, says he,

[r] Nicéron, tom. xi.

[v] Life of Spotswood, prefixed to his History of the Church of Scotland, Lond. 1658, folio.

but women of good note, there was one among them, who in a sober, though in a prophetic fit, taking the child in her arms, called aloud to the rest in these or the like terms, "You may all very well rejoice at the birth of this child; for he will become the prop and pillar of this church, and the main and chief instrument in defending it." He shewed from his childhood a very ready wit, great spirit, and a good memory; and, being educated in the university of Glasgow, arrived so early to perfection, that he received his degree in his sixteenth year. Having made himself a thorough master of profane learning, he applied himself to sacred; and became so distinguished in it, that at eighteen, he was thought fit to succeed his father, who was minister of Calder.

In 1601, he attended Lodowick duke of Lenox as chaplain, in his embassy to the court of France, for confirming the ancient amity between the two nations; and returned in the ambassador's retinue through England. In 1603, upon the accession of James to the throne of England, he was appointed among other eminent persons, to attend his majesty into that kingdom; and, the same year, was advanced to the archbishopric of Glasgow, and made one of the privy council in Scotland. In 1610, he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London about ecclesiastical affairs. He was so active in matters which concerned the recovery and welfare of the church of Scotland, that, during the course of his ministry, he is supposed to have made no less than fifty journeys thence to London, chiefly on that account. Having filled the see of Glasgow eleven years, he was translated in 1615 to that of St. Andrew's; and thus became primate and metropolitan of all Scotland. The year following, he presided in the assembly of Aberdeen: as he did likewise in other assemblies for restoring the ancient discipline, and bringing the church of Scotland to some degree of uniformity with that of England. He continued in high esteem with James I. during his whole reign; nor was he less valued by Charles I. who in 1633 was crowned by him in the Abbey-church of Holyrood-house. In 1635, he was made chancellor of Scotland; which post he had not held full four years, when the confusions breaking out there obliged him to retire into England. Being broken with age, and grief, and sickness, he went first to Newcastle; and continued there till, by rest and the care of the physicians, he had recovered strength enough to travel to London; where he no sooner arrived, than he relapsed, and died in 1639. He was interred in Westminster-abbey, and an inscription upon brass fixed over him. He married a daughter of David Lindsay, bishop of Ross; by whom he had several children. Sir Robert Spotswood, his  
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second son, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; but was put to death for adhering to the marquis of Montrose. Clarendon calls him [x] "a worthy, honest, loyal gentleman, and as wise a man as the Scottish nation had at that time."

In 1655, was published at London, in folio, his "History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI." In his dedication of this history to Charles I. dated Nov. 15, 1639, only eleven days before his death, he observes very wisely, that "there is not among men a greater help for the attaining unto wisdom, than is the reading of history. We call experience a good mistress," says he, "and so she is; but, as it is in our Scottish proverb, 'she seldom quits the cost.' History is not so: it teacheth us at other men's cost, and carrieth this advantage more, that in a few hours reading a man may gather more instructions out of the same, than twenty men living successively one after another can possibly learn by their own experience." This history was begun at the influence and command of king James; contains a great variety of matters, ecclesiastical and political; and is supposed to be written with much fidelity and impartiality.

SPRANGHER (BARTHOLOMEW), a German painter, was the son of a merchant, and born at Antwerp in 1546. He was brought up under variety of masters, and then went to Rome; where cardinal Farnese took him into his service, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and spent thirty-eight months in drawing the picture of "The Day of Judgement;" which picture is still over that pope's tomb. While he was working upon it, Vasari told his holiness, that "whatever Sprangher did, was so much time lost:" notwithstanding which, the pope commanded him to go on. It is allowed that he gave himself up to the warmth of an irregular fancy, and wanted judgement; and that there appeared nothing of the Roman style in his designs. After a great number of pictures done in several parts of Rome, he returned to Germauy, and became chief painter to the emperor Maximilian II. and was so much respected by his successor Rodolphus, that he presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would not suffer him to paint for any body but himself. After many years continuance in his court, he obtained leave to visit his own country: and accordingly went to Antwerp,

Amsterdam, Haerlem, and several other places; and having had the satisfaction of seeing his own works highly admired, and his manner almost universally followed in all those parts, as well as in Germany, he returned to Prague, and died at a good old age, in 1623.

SPRAT (THOMAS), was born in 1636, at Tallaton in Devonshire, the son of a clergyman [Y]; and having been educated, as he tells of himself, not at Westminster or Eton, but at a little school by the church-yard side, became a commoner of Wadham-college in Oxford, in 1651; and, being chosen scholar next year, proceeded through the usual academical course, and in 1657 became M. A. He obtained a fellowship, and commenced poet. In 1659, his poem on the death of Oliver was published, with those of Dryden and Waller. In his dedication to Dr. Wilkins he appears a very willing and liberal encomiast, both of the living and the dead. He implores his patron's excuse of his verses, both as falling so "infinitely below the full and sublime genius of that excellent poet who made this way of writing free of our nation," and being "so little equal and proportioned to the renown of the prince on whom they were written; such great actions and lives deserving to be the subject of the noblest pens and most divine phantasies." He proceeds: "Having so long experienced your care and indulgence, and been formed, as it were, by your own hands, not to entitle you to any thing which my meanness produces, would be not only injustice but sacrilege." He published the same year a poem on the "Plague of Athens;" a subject recommended to him doubtless by the great success of Lucretius in describing the same event. To these he added afterwards a poem on Cowley's death. After the Restoration he took orders, and by Cowley's recommendation was made chaplain to the duke of Buckingham, whom he is said to have helped in writing "The Rehearsal." He was likewise chaplain to the king. As he was the favourite of Wilkins, at whose house began those philosophical conferences and enquiries which in time produced the Royal Society, he was consequently engaged in the same studies, and became one of the fellows: and when, after their incorporation, something seemed necessary to reconcile the public to the new institution, he undertook to write its history, which he published in 1667. This is one of the few books which selection of sentiment and elegance of diction have been able to preserve, though written upon a subject flux and transitory. The "History of the Royal Society," is now read, not with the wish to know what they were then doing, but how their transactions are exhibited by Sprat. In the next year he pub-

lished "Observations on Sorbiere's Voyage into England, in a Letter to Mr. Wren." This is a work not ill performed; but was rewarded with at least its full proportion of praise. In 1668 he published Cowley's Latin poems, and prefixed in Latin the Life of the Author; which he afterwards amplified, and placed before Cowley's English works, which were by will committed to his care. Ecclesiastical dignities now fell fast upon him. In 1668 he became a prebendary of Westminster, and had afterwards the church of St. Margaret, adjoining to the abbey. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. The court having thus a claim to his diligence and gratitude, he was required to write the "History of the Rye-house Plot;" and in 1685 published "A true Account and Declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government;" a performance which he thought convenient, after the Revolution, to extenuate and excuse. The same year, being clerk of the closet to the king, he was made dean of the chapel-royal; and the year afterwards received the last proof of his master's confidence, by being appointed one of the commissioners for ecclesiastical affairs. On the critical day, when the *Declaration* distinguished the true sons of the church of England, he stood neuter, and permitted it to be read at Westminster, but pressed none to violate his conscience; and, when the bishop of London was brought before them, gave his voice in his favour. Thus far he suffered interest or obedience to carry him; but further he refused to go. When he found that the powers of the ecclesiastical commission were to be exercised against those who had refused the Declaration, he wrote to the lords, and other commissioners, a formal profession of his unwillingness to exercise that authority any longer, and withdrew himself from them. After they had read his letter, they adjourned for six months, and scarcely ever met afterwards. When king James was frightened away, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master. He complied, however, with the new establishment, and was left unmolested; but, in 1692, a strange attack was made upon him by one Robert Young and Stephen Blackhead, both men convicted of infamous crimes, and both, when the scheme was laid, prisoners in Newgate. These men drew up an association, in which they whose names were subscribed, declared their resolution to restore king James; to seize the princess of Orange, dead or alive; and to be ready with thirty thousand men to meet king James when he should land. To this they put the name of Sancroft, Sprat, Marlborough, Salisbury, and others. The copy of Dr. Sprat's  
name

name was obtained by a fictitious request, to which an answer "in his own hand" was desired. His hand was copied so well, that he confessed it might have deceived himself. Blackhead, who had carried the letter, being sent again with a plausible message, was very curious to see the house, and particularly importunate to be let into the study; where, as is supposed, he designed to leave the Association. This, however, was denied him, and he dropt it in a flower-pot in the parlour. Young now laid an information before the privy-council; and May 7, 1692, the bishop was arrested, and kept at a messenger's, under a strict guard eleven days. His house was searched, and directions were given that the flower-pots should be inspected. The messengers, however, missed the room in which the paper was left. Blackhead went therefore a third time; and, finding his paper where he had left it, brought it away. The bishop, having been enlarged, was, on June the 10th and 13th, examined again before the privy-council, and confronted with his accusers. Young persisted with the most obdurate impudence, against the strongest evidence; but the resolution of Blackhead by degrees gave way. There remained at last no doubt of the bishop's innocence, who, with great prudence and diligence, traced the progress, and detected the characters of the two informers, and published an account of his own examination and deliverance: which made such an impression upon him, that he commemorated it through life by an yearly day of thanksgiving. With what hope, or what interest, the villains had contrived an accusation which they must know themselves utterly unable to prove, was never discovered. After this, the bishop passed his days in the quiet exercise of his function. When the cause of Sacheverell put the public in commotion, he honestly appeared among the friends of the church. He lived to his seventy-ninth year, and died May 20, 1713. Burnet is not very favourable to his memory; but he and Burnet were old rivals. On some public occasion they both preached before the House of Commons. There prevailed in those days an indecent custom: when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewise was honoured with the like animating *hum*; but he stretched out his hand to the congregation, and cried, "Peace peace, I pray you, peace." "This," says Dr. Johnson, "I was told in my youth by an old man, who had been no careless observer of the passages of those times." "Burnet's sermon," says Salmon, "was remarkable for sedition, and Sprat's for loyalty. Burnet had the thanks of the house; Sprat



Sprat had no thanks, but a good living from the king; which," he said, "was of as much value as the thanks of the commons." The works of Sprat, besides his few poems, are, 2. "The History of the Royal Society." 3. "The Life of Cowley." 4. "The Answer to Sorbiere." 5. "The History of the Rye-house Plot." 6. "The Relation of his own Examination." And, 7. a volume of "Sermons." Dr. Johnson says, "I have heard it observed, with great justness, that every book is of a different kind, and that each has its distinct and characteristic excellence." In his poems he considered Cowley as a model; and supposed that as he was imitated, perfection was approached. Nothing therefore but Pindaric liberty was to be expected. There is in his few productions no want of such conceits as he thought excellent; and of those our judgement may be settled by the first that appears in his praise of Cromwell, where he says that Cromwell's "fame, like man, will grow white as it grows old."

SQUIRE (SAMUEL), D.D. This learned divine, the son of an apothecary, was born at Warminster in Wiltshire, in 1714, and was educated at St. John's-college, Cambridge, of which he became a fellow. Soon after, Dr. Wynn bishop of Bath and Wells appointed him his chaplain, and collated him to the archdeaconry of Bath. In 1748, he was presented by the king to the rectory of Topsfield in Essex; and, in 1749, when the duke of Newcastle (to whom he was chaplain, and private secretary [A] as chancellor of the university) was installed chancellor of Cambridge, he preached one of the commencement sermons, and took the degree of D.D. In 1750, he was presented by archbishop Herring to the rectory of St. Anne, Westminster, (then vacant by the death of Dr. Pelling), being his grace's option on the see of London, and for which he resigned his living of Topsfield in favour of a relation of the archbishop. Soon after, Dr. Squire was presented by the king to the vicarage of Greenwich in Kent; and, on the establishment of the household of the prince of Wales (his present majesty), he was appointed his royal highness's clerk of the closet. In 1760, he was presented to the deanry of Bristol; and on the first day of Feb. 13, 1761, preached a sermon before the House of Commons; which appeared of course in print. In that year (on the death of Dr. Ellis) he was advanced to the bishopric of St. David's, the revenues of which were considerably advanced by him. He died, after a short illness, occasioned by his anxiety

[Z] Anecdotes of Bowyer, by Nichols.

[A] In this character, from an unlucky similitude of names, he was ridiculed in the famous Fragment by the appellation of "Dr. Squirt, apothecary to Alma Mater's

(or the old lady's) Steward." His dark complexion procured him in college conversation, and in the squibs of the time, the nick name of "The man of Angola."

concerning the health of one of his sons, May 6, 1766. As a parish minister, even after his advancement to the mitre, he was most conscientiously diligent in the duties of his function; and as a prelate, in his frequent visits to his see (though he held it but five years), he sought out and promoted the friendless and deserving, in preference, frequently, to powerful recommendations, and exercised the hospitality of a christian bishop. In private life, as a parent, husband, friend, and master, no man was more beloved, or more lamented. He was a fellow of the Royal and Antiquarian Societies, and a constant attendant upon both. He married one of the daughters of Mrs. Ardesoif, a widow lady of fortune (his parishioner), in Soho Square. Some verses to her "on making a pin-basket," by Dr. (now sir James) Marriott, are in the fourth volume of Dodd's collection. Isaac Akerman, esq. and Matthew Howard, esq. married her two other daughters. Mrs. Squire, an excellent woman, by whom the bishop left two sons and a daughter, did not long survive him. A sermon, entitled, "Mutual Knowledge in a future State, &c." was dedicated to her, with a just eulogium on his patron, by Dr. Dodd [B] in 1766. In this, the occasion of the bishop's death, already mentioned, is thus alluded to, "Alas! Madam, we think with anxious concern of the exquisite sensibility of his affectionate heart." Besides several single sermons on public occasions, bishop Squire published the following pieces: 1. "An Enquiry into the Nature of the English Constitution; or, an Historical Essay on the Anglo-Saxon Government, both in Germany and England." 2. "The ancient History of the Hebrews vindicated; or, Remarks on the third volume of the Moral Philosopher. Cambridge, 1741." 3. "Two Essays. I. A Defence of the ancient Greek Chronology. II. An Enquiry into the Origin of the Greek Language. Cambridge, 1741." 4. "Plutarchi de Iude & Osiride liber; Græcè & Anglicè, Græca recensuit, emendavit, Commentariis auxit, Versionem novam Anglicanam adjecit Samuel Squire, A.M. Archidiaconus Bathoniensis; accesserunt Xylandri, Baxteri, Bentleii, Marklandi, Conjecturæ & Emendationes, Cantab. 1744." 5. "An Essay on the Balance of Civil Power in England, 8vo. 1744;" which was added to the second edition of the Enquiry, &c. in 1753. 6. "Indif-

[B] Chaplain to the bishop, from whom he received a prebend of Brecon. In Dodd's Poems is "A Sonnet, occasioned by reading the Truth and Importance of Natural and Revealed Religion;" "Gratitude and Merit," an epigram on bishop Squire; and "An Ode written in the walks of Brecknock," expressive of gratitude to his friendly patron. Of bishop Squire, Dr.

Dodd also says, in his "Thoughts in Prison," Week IV. p. 73. ed. 1781.

— "And still more when urg'd approv'd,  
And blest'd by thee, St. David's honour'd friend;  
Alike in Wisdom's and in Learning's school  
Advanc'd and sage," &c.

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ference for Religion inexcusable, or, a serious, impartial, and practical Review of the certainty, importance, and harmony of natural and revealed Religion. London, 1748," again in 12mo, 1759. 7. "Remarks upon Mr. Carte's Specimen of the General History of England, very proper to be read by all such as are Contributors to that great Work, 1748," 8vo. 8. "The Principles of Religion made easy to young Persons, in a short and familiar Catechism. Dedicated to (the late) Prince Frederick. London, 1763." 9. "A Letter to the Right Hon. the Earl of Halifax on the Peace, 1763," 8vo. by Dr. Dodd, received great assistance from bishop Squire. He also left in MS. a Saxon Grammar compiled by himself. A just and well-drawn character of archbishop Herring, one of his early patrons, was prefixed by bishop Squire to the archbishop's "Seven Sermons."

STAAL (MADAME DE), a celebrated female wit of France who has written her own memoirs, though without telling us the exact time of her birth. She was the daughter of a painter named *De Launai*, and was well educated in a convent by favour of the abbess. Losing this protectress, she was obliged to go as a maid servant about the person of the dutchess of Maine. Being here noticed on account of an ingenious Letter which she addressed to Fontenelle, she soon became a favourite with many wits of the time. During the regency, when the dutchess of Maine fell into disgrace, she was confined for two years in the Bastille. She was afterwards married to M. de Staal, lieutenant of the Swiss guards, and finally marechal de camp. She had before refused the famous M. Dacier, who was much older than herself. According to her own description, she could not boast of any great beauty. She died in 1750, leaving her memoirs, which were published soon after, in three volumes 12mo. They are written with great liveliness and purity of language. An indifferent English translation of them was published in London in 1759, in one volume 8vo. A fourth volume was afterwards added to the original memoirs, containing two good comedies written by her, "*L'Engouement*," and "*Le Monde*."

STACKHOUSE (THOMAS), a learned and pious, but necessitous divine [c], was many years curate of Finchley, where he began his "*History of the Bible*;" and afterwards vicar of Beenham, Berks, where he died Oct. 11, 1752; and was buried. A portrait of him, when in his 63d year, was painted by Wollaston, and engraved by Vertue. His works were so numerous, that we have not been able to ascertain them all. He first, however, became noticed by his treatise "*on the Miseries of the Inferior Clergy*, 1722;" and obtained much credit by "*A new History of the Bible*, 1738—1742," 2 vols. folio.

[c] Anecdotes of Bowyer, by Nichols.

The titles of such other works as we have seen are, 1. "Memoirs of Bishop Atterbury, from his Birth to his Banishment, 1723," 8vo. 2. "A Funeral Sermon on the Death of Dr. Brady, 1726," 8vo. 3. "A complete Body of Divinity, 1729," folio. 4. "A fair State of the Controversy between Mr. Woolston and his Adversaries, 1730," 8vo. 5. "The Nature and Property of Language, 1731," 8vo. 6. "A Sermon on the 30th of January, 1736," 8vo. 7. "A Sermon on the Decalogue, 1743," folio. 8. "A new and practical Exposition of the Apostles Creed, 1747," folio. He published also, but we know not when, 9. "An Abridgement of Bishop Burnet's History of his own Times." 10. "A Greek Grammar;" and 11. "A System of Practical Duties."

STAHL (GEORGE ERNEST,) a very eminent German chemist, was born in Franconia in 1660, and educated in the science of medicine, of which he was made professor in 1694, when the university of Hall was founded. His reputation, by means of his lectures, his publications, and the success of his practice, was soon very highly advanced: and in 1716 he was invited to Berlin, where he became physician to the king, and even a counsellor of state. He lived in great celebrity to the age of 75, when he died, in the year 1734. As a chemist, Stahl was unrivalled in his day, and was the inventor of the doctrine of phlogiston, which, though it seems now to be on the point of yielding to the newer theory of Lavoisier and the French chemists, was admitted by the best philosophers for nearly half a century. As a physician he had some fancies, and was particularly remarkable for his doctrine of the absolute power of the soul over the body. He maintained that every muscular action, whether attended with consciousness or not, proceeds from a voluntary act of the mind. This theory he, as well as his followers, carried too far; but from it he derived many cautions of real importance to physicians, for attending to the state of the mind in every patient. His works are very numerous, but the principal of them are these. 1. "Experimenta et observationes Chemicæ et Physicæ," Berlin, 8vo. 1731. 2. "Dissertationes Medicæ," Hall, 2 vols. 4to. 3. "Theoria medica vera," 4to. Hall, 1708. 4. "Opusculum chemico-physico-medicum," Hall, 8vo. 1715. 5. "Bedencken uber den Sulphure," or Thoughts on Sulphur, Hall, 8vo. 1718. written in German. 6. "Negotium otiosum, seu skiamachia adversus positiones aliquas fundamentales Theoriæ veræ Medicinæ, a viro quodam celeberrimo intenta, sed enervata," Hall, 4to. 1720. Here he chiefly defends his theory of the soul's action on the body. 7. "Fundamenta chymicæ," 4to. Norimb. 1723. 8. "Beweisz von den Salten," a treatise in German, on salts, Hall, 8vo, 1723. He was also deeply skilled in metallurgy, and wrote,

9. "Commentarium in Metallurgiam Beccheri," 1723, and  
 10. "Anweisung zur Metallurgie." Instructions on Metallurgy,  
 in German: Lëipsic, 8vo. 1720.

STANHOPE (GEORGE), an English divine of eminent talents and piety, was born in Derbyshire, at the small village of Hertishorn or Harthorn, in March 1660. His father and grandfather had been both in the church, and had held good preferments: but the grandfather was for his loyalty to Charles I. driven from his home with eleven children. His grandson was sent to school at Uppingham, at Leicester, and finally at Eton, whence he was elected to King's college Cambridge: and took the two degrees in arts in 1681 and 1685. He held some university office, as that of syndic, in 1687, and vice-proctor in 1688. When he left King's college he removed, first to the rectory of Tewling in Hertfordshire, and then to Lewisham in Kent, to which he was presented by lord Dartmouth, in whose family he had been chaplain and tutor. About this time he was appointed one of the chaplains to king William and queen Mary, and continued in that office in the next reign. He took his degree of doctor of divinity, July 5, 1697, having on the day preceding preached the commencement sermon, on the perfection and sufficiency of scripture, in which he gave an eminent display of his eloquence and talents. In 1701 he acquired additional honour by preaching Boyle's lecture; and in 1703, being presented to the vicarage of Deptford, he resigned Tewling, and held Lewisham with Deptford by dispensation. In the same year, on the translation of Hooper to the see of Bath and Wells, Dr. Stanhope was made dean of Canterbury. For some time the dean preached the Tuesday lecture, at St. Lawrence Jewry, but resigned it in 1708. This lecture, though but moderately endowed, had been held before by Tillotson, Sharp, and other able men, and was therefore considered as an honourable appointment. In 1705 he preached the Latin sermon before the convocation, and was afterwards thrice chosen their prolocutor. This worthy and learned man died, universally regretted, on March 18, 1728, at the age of 68, and was buried in the chancel at Lewisham.

Dean Stanhope was one of our most eminent divines, and his writings have justly been held in very high esteem; particularly his work on the Epistles and Gospels, which has gone through many editions. He was twice married; first to Olivia Cotton, by whom he had one son and four daughters: secondly to the sister of sir Charles Wager, who survived him. His works succeeded each other in the following order. 1. His translation of "Thomas à Kempis De Imitatione Christi," 8vo. 1696. 2. A translation of "Charron on Wisdom," in three volumes 8vo. 1697. 3. "The Meditations of the Emperor M. Aurelius Antoninus," translated, with Dacier's notes  
 and

- and Life of the Emperor, 1699, 4to. 4. "Sermons upon several Occasions," fifteen in number, with a scheme, in the preface, of the author's general design; 8vo. 1700. 5. In the same year, a translation of "Epictetus," with the commentary of Simplicius, 8vo. 6. "Paraphrase on the Epistles and Gospels," 4 vols. 8vo. 1705. 7. "The Truth and Excellence of the Christian Religion asserted, against Jews, Infidels, and Hereticks; in sixteen Sermons preached at Boyle's Lectures," 4to, 1706; republished in folio, in 1739. 8. "Rochefoucault's Maxims" translated, 8vo. 1706. 9. An edition, being the fourth, of "Parsons's Christian Directory," 8vo. 1716; an useful work, and by the dean put into more modern language. 10. "St. Augustin's Meditations," a free version, executed with spirit and success, 8vo. 1720. 11. "A Funeral Sermon on Mr. Richard Sayer, Bookseller, 4to. 1724. This was so highly approved, that it went through two editions within the year. 12. "Twelve Sermons, on several Occasions," 8vo. 1727. 13. "The Grounds and Principles of the Christian Religion," translated by Wanley from Ostervald, and revised by Dr. Stanhope. 14. Several Sermons on particular occasions between 1692 and 1724. 15. A posthumous work, being a translation from the Greek devotions of Dr. Lancelot Andrews: a thin 8vo. 1730. Bishop Andrews was, in some degree, the model which he chose to imitate. The works of dean Stanhope are an inestimable treasure of piety and devotion. "His thoughts and reasoning," said Dr. Felton[D], "are bright and solid. His style is just, both for purity of language and for strength and beauty of expression; but the periods are formed in so peculiar an order of the words, that it was an observation, nobody could pronounce them with the same grace and advantage as himself." This narrative is taken chiefly from a tract lately published, entitled, *Some Account of the Rev. Dr. George Stanhope, &c.* 8vo. though nearly the same materials are to be found in the *Encyclopædia Britannica*.

STANHOPE (PHILIP DORMER), earl of Chesterfield, was born in London, on the 22d of September 1694[E]. He received his first instructions from private tutors, under the care of his grandmother, lady Halifax; and, at the age of eighteen, was sent to Trinity Hall, Cambridge. Here he studied assiduously, and became, according to his own account, an absolute pedant. "When I talked my best, he says, "I talked Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the classics

[D] Dissertation on reading the Classics.

[E] Life, by Dr. Maty, prefixed to lord C.'s Miscellaneous Works.

contained every thing that was either necessary, or useful, or ornamental to men: and I was not without thoughts of wearing the  *toga virilis*  of the Romans, instead of the vulgar and illiberal dress of the moderns[F].” He was, however, only two years exposed to this danger, for in the spring of 1714, lord Stanhope left the university[G], to take the tour of Europe, but without a governor. He passed the summer of that year at the Hague, among friends who quickly laughed him out of his scholastic habits, but taught him one far more disgraceful and pernicious, as he himself laments, which was that of gaming. Still his leading object was that of becoming an eminent statesman, and of this, among all his dissipations, he never lost sight. From the Hague he went to Paris, where, he informs us, he received his final polish, under the tuition of the belles of that place.

On the accession of George I. general Stanhope, (afterwards earl Stanhope,) his great uncle, being appointed one of the principal secretaries of state, young lord Stanhope was sent for, and though he had intended passing the carnival at Venice, returned early in 1715, and was appointed one of the gentlemen of the bedchamber to the prince of Wales. In the first parliament of this reign he was elected for the borough of St. Germain’s in Cornwall; and soon became distinguished as a speaker. His ambition would not let him rest till he obtained this object; and he tells his son, in one of his letters, that from the day he was elected, to the day that he spoke, which was a month after, he thought and dreamt of nothing but speaking. He formed about this time a friendship with lord Lumley, afterwards earl of Scarborough, which no conflicts of parties ever could impair. When he made his first speech in parliament, which was a violent one, he was actually under age, and receiving a hint of this from one of the opposite party, thought proper to give up his attendance for a time, and return to Paris. His biographer furnishes that he might there be engaged in political services, as well as in pleasure, which was his apparent object. Having returned to England in 1716, he spoke in favour of the septennial bill, and from time to time came forward on other occasions. The division between the court and the prince of Wales soon after threw lord Stanhope, who was attached to the latter, into opposition, from which all the influence and offers of the general, now in the height of power and favour, could not recall him. The second borough for which he sat, was Lestwithiel in Cornwall; but in January 1726, the death of his father removed him into the house of lords.

[F] Letters to his son, ii. p. 174.

[G] The dates in the notes do not here quite accord with the text.

He was soon distinguished in this house, as he had been in the lower, by his talent for speaking, which indeed he exerted with more success as a peer than as a commoner. "Lord Chesterfield's eloquence," says Dr. Maty, "though the fruit of study and imitation, was in great measure his own. Equal to most of his contemporaries in elegance and perspicuity, perhaps surpassed by some in extensiveness and strength, he could have no competitors in choice of imagery, taste, urbanity, and graceful irony. This turn might originally have arisen from the delicacy of his frame, which, as on one hand it deprived him of the power of working forcibly upon the passions of his hearers, enabled him, on the other, to affect their finer sensations, by nice touches of raillery and humour. His strokes, however poignant, were always under the controul of decency and good sense. He reasoned best when he appeared most witty; and while he gained the affections of his hearers, he turned the laugh on his opposers, and often forced them to join in it. It might, in some degree, be owing to this particular turn that he was not heard with so much applause in the lower, as in the upper house." Besides being eminent as a speaker in parliament, lord Chesterfield had the credit of being intimate with all the wits of his time. The friendship of Pope in particular, with whom he past much time at Twickenham, led to the very best society which could then be enjoyed. He was known also to Algarotti, Voltaire, and Montesquieu, when they visited England, and with the latter he formed a friendship, and established a correspondence.

On the accession of George II. in 1727, whom he had served with steadiness for thirteen years, lord Chesterfield seemed to have a right to expect particular favour. In this he was disappointed; but in 1728 he was appointed ambassador to Holland, in which station he was determined to distinguish himself, and his efforts were perfectly successful. Mr. Slingeland, then the grand pensionary of Holland, conceived a friendship for him, and much advanced his diplomatic education. Having by his address preserved Hanover from a war, he received high marks of his majesty's favour in being made high steward of the household, and knight of the garter. He came over in the summer of 1730, to be installed at Windsor, and then returned to his embassy. He was recalled in 1732, on the plea of health; and when he recovered, began again to distinguish himself in the house of lords; and in the same year, on the occasion of the excise-bill, went into strong opposition against sir Robert Walpole. He was immediately obliged to resign his office of high steward, and so ill received at court that he desisted from attending it. He continued in opposition, not only to the end of sir Robert's ministry in 1742, but even against the men with whom



whom he had acted in the minority. It was not till the coalition of parties in 1744, by what was called *the broad-bottomed treaty*, that he was admitted into the cabinet, and then very much against the will of the king, who now had long considered him as a personal enemy. In the course of this long opposition he had frequently distinguished himself by his speeches; but particularly on the occasion of the bill for putting the theatres under the authority of a licenser, which he opposed in a speech of great animation, still extant in his works. During the same period we find him engaging in marriage with Melosina de Schulenburg, countess of Wallingham, to whom he was united in September 1733: but still constantly attentive to the education of his natural son by a former connection at the Hague. By his wife he had no children. In 1741 and 1742 he was obliged to pay temporary visits to the continent on account of his health, at which time it appears that he wrote regularly to his son, then only ten years old.

On the 11th of January, 1745, he was again sent ambassador and plenipotentiary to Holland, and succeeded in the purposes of his embassy, beyond the hopes of those who had employed him. He took his leave of the states-general eight days after the battle of Fontenoy, and hastened to his office of lord lieutenant of Ireland, to which he had been nominated before he went to Holland. That he filled this difficult office at a very critical time, with the greatest dignity and ability, is well known, and few viceroys have succeeded so completely in conciliating the esteem and confidence of the Irish nation. He left it, however, in April 1746. His services there and in Holland had succeeded in removing the prejudices of the king, at whose express desire he accepted the place of principal secretary of state in November the same year, and returned no more to Ireland. He retired from this office on the 6th of January 1748, even more to the regret of the king, whom he had conciliated by his manners as well as his services, than he had entered at first into administration. He was, however, determined to the step, by finding that he could not carry measures in the cabinet, which appeared to him of the highest political importance. His health also had greatly declined, he was troubled by frequent attacks of vertigo, and appears from this time to have determined to preserve himself free from the fatigues of office. His retirement was amused and dignified by literature and other elegant pursuits; and the chief part of his miscellaneous works bear date after this period. Deafness coming upon him, in addition to his other complaints, he did not often take an active part in the business of the house of lords, but in the debates concerning the alteration of the style, which took place in February 1751, he distinguished himself by an eloquent speech in favour of the measure. Of this he speaks with modesty in one of his letters to his son. Every

one complimented him, and said that he had made the whole very clear to them, "when God knows" says he, "I had not even attempted it. I could as soon have talked Celtic or Sclavonian to them as astronomy, and they would have understood me full as well. Lord Macclesfield," he adds, "who had the greatest share in forming the bill, and is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of; but as his words, his periods, and his utterance were not near so good as mine, the preference was most unanimously, though most unjustly, given to me [H]."

Anxious to support a literary character, lord Chesterfield wished also to be considered as a patron of literature, but occupied by other cares, and not willing to make any great sacrifices for that object, he managed his advances to Dr. Johnson on the subject of his dictionary so ill, that they procured for him only a rebuff, accompanied by that letter of dignified severity [I], which, though he affected to despise, he could not but feel at the time. It must be owned, however, that the two papers which he published on the occasion, in the *World*, (No. 100 and 101,) gave an honourable and useful recommendation to the work. In November, 1768, he lost that son whose education and advancement had been, for many years, the principal objects of his care; and, his own infirmities increasing very fast upon him, the remainder of his life wore a cast of melancholy and almost of despondency. He represents himself, in some letters at that period, as "totally unconnected with the world, detached from life, bearing the burthen of it with patience, from instinct rather than reason, and from that principle alone, taking all proper methods to preserve it." This, indeed, was not uniform; his natural vivacity still occasionally displayed itself; but in his moments of seriousness he presents a melancholy picture, of a mind destitute of the only effectual supports under natural decay and pain. He lived, with increasing infirmities, to the 24th of March 1773. His character is thus briefly summed up by Dr. Maty. "A nobleman unequalled in his time for variety of talents, brilliancy of wit, politeness, and elegance of conversation. At once a man of pleasure and of business; yet never suffering the former to encroach upon the latter. His embassy in Holland marks his skill, dexterity, and address as an able negotiator. His administration in Ireland, where his name is still revered by all ranks and orders of men, indicates his integrity, vigilance, and sound policy as a statesman. His speeches in parliament fix his reputation as a distinguished orator, in a refined and un-

[H] Letters, vol. ii. p. 118.

[I] Boswell's *Life of Johnson*, An. 1774. Vol. i. p. 235, 3 a.

common species of eloquence. His conduct in public life was upright, conscientious, and steady: in private, friendly and affectionate; in both, pleasant, amiable, and conciliating." He adds, "these were his excellencies; let those who surpass him speak of his defects." This friendly artifice to close the mouths of objectors, ought not, however, to prevent an impartial biographer from saying, for the benefit of mankind at large, that the picture he has exhibited of himself in his "Letters to his Son," proves him to have been a man in whose mind the applause of the world was the great, and almost the sole governing principle. No attack of an enemy could have degraded his character so much as the publication of these letters; which, if they do not quite deserve the severe reprehension of Johnson, that they "inculcate the morals of a trumpet, with the manners of a dancing master," certainly display a relaxation of principle, for which no talents can make amends.

These letters appeared in two vols. 4to. in 1774. His "Miscellaneous works," also in two vols. 4to. were published in 1777. They consist of papers supplied to *Fog's Journal*, to a periodical paper entitled *Common Sense*, and *The World*; all evincing considerable vivacity and skill in writing. Some of his speeches, and other state papers, conclude the first volume. The second contains an ample collection of his Letters, digested into three books. Many of these are written in French, of which language he was, for a foreigner, a very complete master. Of his witticisms, several are currently repeated in conversation, though on what authority is now uncertain. He appears, by a few specimens, to have possessed considerable talents for the lighter kinds of poetry; some proofs of which appear in the first volume of *Dodsley's collection*. As a patron he was distinguished by his steady protection of the elegant, but unfortunate, *Hammond*; whose poems he published after the author's death, in 1743, with a preface, but without an avowal of himself as the editor. Encomiums upon him, as the friend of merit and letters, may be found in the writings of this poet, of *Pope*, and many others; but some of the most elegant compliments to him appear in the third volume of *Dodsley's collection*, and proceeded from the pen of *Philip Fletcher*, dean of *Kildare*. Applause was his favourite object, and few men have enjoyed it in a greater abundance.

STANISLAUS (LECZINSKI), king of Poland, grand duke of Lithuania and duke of Lorraine and Bar, was born at Leopold on the 20th of October, 1677. He was early distinguished, no less by his abilities and courage, than by his rank; and in 1699, when he was only twenty-two, was sent ambassador extraordinary to the Grand Signor. His countenance and manners were expressive of his great qualities, so that in 1704, when he was sent ambassador to Charles XII. of Sweden, who had just conquered

Poland, he had no difficulty in conciliating the friendship of the victor, who determined to give him the crown of that kingdom, and caused him to be crowned at Warsaw in 1705. He followed his benefactor into Saxony, and continued with him there till September, 1707, when the incursions of the Russians obliged them to return into Poland. They succeeded for a time in driving out the enemy; but after the defeat of Charles XII. by the czar, in 1709, Stanislaus was obliged to quit his kingdom, and retired to Weissenburg in Alsace. Augustus king of Poland, was restored to his crown, and Stanislaus lived in obscurity till 1725, when Louis XV. of France married his daughter Mary. After the death of Augustus in 1733, he endeavoured in vain to recover his throne: and in 1736, a treaty was made between the emperor and the king of France, in which it was stipulated, that Stanislaus should resign, all but the titles of king of Poland, and grand duke of Lithuania, the actual enjoyment of which dignities should be given to the elector of Saxony; but that he should be put into peaceable possession of the duchies of Lorraine and Bar for his life, after which they were to be united for ever to the crown of France. Over these contracted dominions he reigned with the spirit of a Titus. He succeeded a race of princes adored by their subjects, yet he was able to remove all regret at the change. He lived only to do good, and make his subjects happy; and obtained by general consent, the name of Stanislaus the Beneficent. He embellished Nanci and Luneville; he made useful establishments, founded colleges, and built hospitals. His temperance and hardiness, qualities he had cultivated in his youth, were never relaxed; he lay always upon a kind of mattresses, and exacted no service from his domestics. His death, which happened Feb. 23, 1766, was occasioned by an accident, dreadful in itself, and severely lamented by his subjects. His night-gown accidentally caught fire, and before it could be extinguished, he was burned so dreadfully that a fever ensued, of which he died.

Stanislaus, besides his other great qualities, was a man of talents for literature and the arts. He even appeared as an author, in a work entitled, "*Œuvres du Philosophe bien-faisant*," handsomely printed in 1765, and consisting of 4 vols. 8vo; a smaller and cheaper edition of which was soon after published by the booksellers of Paris, in 4 vols. 12mo. In drawing the character of a true philosopher, in this work, he had been considered as having, in fact, given a portrait of himself. "The true philosopher," says he, "ought to be free from prejudices, and to know the value of reason: he ought neither to esteem the high ranks of life more than they deserve, nor the lower situations less. He ought to enjoy pleasures without being their slave; riches without being devoted to them; and honours without

without pride or ostentation. He ought to support disgrace, without either fearing or braving it; and to consider whatever he possesses as sufficient, and whatever he has not as superfluous. Always equal in good and bad fortune, always tranquil and gay, without affectation. He should love order, and observe it in all his actions; should delight in the virtues which belong to his situation, without carrying them to extravagance; and should practice them, even without witnesses. Severe to himself, and indulgent to others; frank without rudeness; polite without dissimulation; and conciliating without meanness. He should have the courage to disregard every kind of glory, not to be proud even of his own virtues, and to be able to think lightly even of philosophy itself." It is impossible not to remark how far more manly a philosophy was displayed by this sovereign, than by the nobleman whose life has just before been recorded; at the same time, we could wish to have seen it added by his biographers, that this sublime morality was founded on the true basis, which best supports not only these, but many other virtues, in the Christian religion.

STANLEY (THOMAS, *esq*), a polite writer of whom, however, not much is known but that he was of Pembroke-college, Cambridge, and was afterwards knighted, and resided at Cumberlow-green in Herts, is mentioned here principally that he may in future be distinguished from his learned son of the same name, of whom we shall speak more fully in our next article. This distinction is the more necessary, as the two lives are in some degree confounded by Dr. Birch, in his "History of the Royal Society [*κ*]." As both father and son were authors, it is not very easy, without a close examination, to assign the works of either to their right author; the dates being almost the only clue to adjust them. The following memoranda are from a MS. letter of the late Mr. Cole to the compiler of this article [*L*]: "Quidam Tho. Stanley cooptatur in Ordinem Magistrorum in Artibus per gratiam Mar. 12, 1641, una cum Principe Carolo, Georgio Duce Buck. et aliis nobilibus Reg. Acad. Cant.—Alibi non invenio.—Tho. Stanley Aul. Pemb. Convict. I. admissus in Matriculam Acad. Cant. Dec. 13, 1639. Reg. Acad.—Fuit igitur Artium Mag. extraordinarius.—T. B.—These manuscript notes by Mr. Thomas Baker, who wrote them at different times.—I suppose 'Convictus prior,' means Fellow-commoner.—'Europa, Cupid Crucified, Venus's Vigils, with Annotations. By T. Stanley, Lond. 1649,' 8vo. Thomas Stanley has a Copy of Verses on his Friend Edward Sherburne, *esq*; his translation of Medea, a Tragedy of Seneca, in 1648."—

[*κ*] Vol. iii. p. 443.

[*L*] Nichols's Select Collection of Poems, vol. viii. p. 311.

The poems of his friend John Hall, were ascribed to him in 1646; and a volume of his own poems was published in 1651.

STANLEY (THOMAS, esq.), an English gentleman of uncommon learning, was the son of Thomas Stanley above-mentioned, and born at Cumberlow-green, Herts, about 1644. At fourteen, he was sent to Cambridge, and placed at Pembroke-hall. He was a great linguist and philologer, and had something of a genius for poetry; for before he left the university, he composed several small poems, which, together with some translations out of French, Italian, and Spanish authors, were published some time after. When he had taken his degrees in Cambridge, he was also incorporated into the university of Oxford. Then he performed the tour of France, Italy, and Spain; and, upon his return home, placed himself in the Middle-Temple, London, and soon after married a daughter of sir James Engan, of Flower, in the county of Northampton. This alteration, however, of his state of life did not alter in the least the state of his temper and disposition. He did not complain, perhaps, as a learned chancellor of France has done in print [M], that he "had not more than six hours to study on his wedding-day;" yet his vast application must appear to all, who consider the greatness of his undertakings, and the short limits of his life. The first work he published was, "Claudius Ælianus his various History, Lond. 1665," 8vo, dedicated to lady Newton, his aunt. He says, that he made this first attempt in obedience to his father's command. Edward Sherburne, and Richard Stokes, M. D. and Christopher Wase, prefixed verses to it. 2. "The History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect." He dedicated this book to his honoured uncle John Martham, esq; the well-known author of the Canon Chronicus," who first directed him to this design; and in the dedication gives this short account of his plan: "The learned Gassendus," says he, "was my precedent; whom nevertheless I have not followed in his partiality. For he, though limited to a single person, yet giveth himself liberty of enlargement; and taketh occasion, from this subject, to make the world acquainted with many excellent disquisitions of his own. Our scope, being of a greater latitude, affords less opportunity to favour any particular, while there is due to every one the commendation of their own deserts."

This work has gone through four editions in English, the second in 1687; it was also translated into Latin, and published at Leipzig, in 1711, 4to, with considerable additions and corrections. The account of the Oriental learning and philosophy, with which it concludes, is very exact and curious, and did not

escape the notice of Le Clerc, who published a Latin translation of it in 1690, 8vo, with a dedication to bishop Burnet, and placed it at the end of the second volume of his "*Opera Philosophica*." Montaigne would have been charmed with this work of Stanley: "How much do I wish," says he [N], "that, while I live, either some other, or Justus Lipsius, the most learned man now living, of a most polite and judicious understanding, and truly resembling my Turnebus, had both the will, and health, and leisure sufficient, sincerely to collect into a register, according to their divisions and classes, as many as are to be found of the opinions of the ancient philosophers, about the subject of our being and manners, their controversies, the succession and reputation of sects: with the application of the lives of the authors and their disciples to their own precepts, in memorable accidents, and upon exemplary occasions! what a beautiful and useful work would that be!" It is worth observing also, that Stanley has here supplied one of the desiderata mentioned by lord Bacon in his "*De Augmentis Scientiarum*." "I could wish," says that great author [O], "a collection made, but with diligence and judgement, '*De Antiquis Philosophiis*,' out of the lives of ancient philosophers; out of the parcels of Plutarch, of their Placits; out of the citations of Plato; out of the consultations of Aristotle; out of a sparfed mention found in other books, as well of Christians as Heathens, as out of Lactantius, Philo, Philostratus, and the rest; for I do not yet see a work of this nature extant. But here I must give warning, that this be done distinctly; so as the philosophics, every one separately, be composed and continued, and not collected by titles and handfuls, as hath been done by Plutarch. For every philosophy, while it is entire in the whole piece, supports itself; and the opinions maintained therein give light, strength, and credence mutually one to the other: whereas, if it be broken to pieces, it will appear more harsh and dissonant. Thus, when I read in Tacitus the actions of Nero or of Claudius, invested with circumstances of times, persons, and motives, I find them not so strange but that they may be true: but when I read the same accounts in Suetonius Tranquillus, represented by titles and common-places, and not in order of time, they seem monstrous and altogether incredible. So is philosophy, when it is propounded entire, and when it is sliced and dissected into fragments."

When Stanley had finished this work, and it is said that he had finished it before he was eight and twenty, he undertook to publish "*Æschylus*," the most obscure and intricate of all the Greek poets; and employing much pains in restoring his text

[N] *Essays*, B. ii. c. 12.[O] *Lib. iii. cap. 4.*

and illustrating his meaning, produced an accurate and beautiful edition of that author, under the title of "*Æschyli Tragicœdiæ Septem, &c. Versione & Commentario Thomæ Stanleii, 1664,*" folio. Dedicated to sir Henry Puckering, alias Newton, baronet. Besides these monuments of his learning, which are published, there were many other proofs of his unwearied application, remaining in manuscript after his death, and preserved in the library of More, bishop of Ely; namely, his large "*Commentaries on Æschylus,*" in 8 vols. folio, which were never published; his "*Adversaria, or Miscellaneous Remarks,*" on several passages in Sophocles, Euripides, Callimachus, Hesi-chius, Juvenal, Persius, and other authors of antiquities; "*copious Prelections on Theophrastus's Characters;*" and "*A Critical Essay on the First-fruits and Tenths of the Spoil,*" said in the epistle to the Hebrews to be given by Abraham to Melchisedeck. His works were certainly much above his years, and in this he might be considered as a second *Picus Mirandula*. He died also much about the same age, that is, about his thirty-fourth year; leaving our nation much indebted to his family, for affording two such Englishmen as sir John Marsham and himself. His death happened in 1678. The letter of Mr. Cole (referred to in p. 555), furnishes the references cited below for such as are curious to search further into the history of either Stanley, the father or the son [P].

STANYHURST (RICHARD), an historian, poet, and divine of the sixteenth century, and a native of Dublin, was born, as we may conjecture, about 1545 or 6, since he became a commoner at University-college in Oxford, in 1563. His father was James Stanyhurst, recorder of Dublin, and, in several parliaments, speaker of the Irish House of Commons. After taking one degree in arts, Richard Stanyhurst left Oxford, and undertook the study of the law with diligence, first at Furnival's Inn, and then at Lincoln's Inn, where he resided for some time. He then returned to Ireland, married, and turned Roman Catholic. Removing afterwards to the Continent, he is said by A. Wood, to have become famous for his learning in France, and the Low Countries. Losing his wife, while he was abroad, he entered into orders, and was made chaplain, at Brussels, to Albert, archduke of Austria, who was then governor of the

[P] See "*A short Account of Dr. Bentley's Humanity:*" with a Vindication of Thomas Stanley, esq; his Notes on Callimachus, Lond. 8vo, 1690. See Preface to Dr. Needham's edition of "*Theophrastus,*" where it is evidently proved, that the "*Prelections,*" which go under the name of T. S. are by Dr. James Dupert. Salmon's "*History of*

Hartfordshire," p. 331. "*Granger,*" vol. ii. p. 64. Birch's "*History of the Royal Society,*" vol. iii. p. 440, where is his Life, and at p. 444, that of his son Thomas Stanley, esq; Carter's "*Cambridge,*" p. 395. "*Faeti Oxon.*" vol. i. p. 284, 285, vol. ii. 18.—and "*Ath. Oxon.*" vol. ii. p. 18.



Spanish Netherlands. At this place he died in the year 1618, being universally esteemed as an excellent scholar in the learned languages, a good divine, philosopher, historian, and poet. He published several works, the first of which was written when he had been only two years at Oxford, and published about five years after. It was a learned commentary on Porphyry, and raised the greatest expectations of his powers, being mentioned with particular praise, as the work of so young a man, by Edmund Campion, the Jesuit, then a student of St. John's-college. It is entitled, "Harmonia, seu catena dialectica in Porphyrium," folio, Lond. 1570. 2. "De rebus in Hibernia gestis, lib. iv." Antwerp, 1584, 4to. 3. "Descriptio Hiberniæ," inserted in Holinshed's Chronicle. 4. "De vita S. Patricii, Hiberniæ Apostoli, lib. ii." Antw. 12mo, 1587. 5. "Hebdomada Mariana," 8vo, Antw. 1609. 6. "Hebdomada Eucharistica," 8vo, Douay, 1614. 7. "Brevis præmonitio pro futura concertatione cum Jacobo Usserio," Douay, 8vo, 1615. 8. "The Principles of the Catholic Religion." 9. "The four first books of Virgil's Æneis, in English Hexameters," 1583, small 8vo, bl. letter. To these are subjoined the four first psalms; the first in English Iambics, though he confesses that "the Iambical quantitie relieth somewhat unfavorly in our language, being in truth not altogether the toothsomest in the Latine." The second is in elegiac verse, or English hexameter or pentameter. The third is a short specimen of the asclepiac verse; thus: "Lord, my dirye foes, why do they multiply." The fourth is in sapphics, with a prayer to the Trinity in the same measure. Then follow, "certayne poetical conceites," in Latin and English: and after these some epitaphs. The English throughout is in Roman measures. The preface, in which he assigns his reasons for translating after Phaer, is a curious specimen of quaintness, and pedantry. Mr. Warton, in his history of poetry [Q], seems not to have attended to these reasons, such as they are; but thus speaks of the attempt of Stanyhurst. "After the associated labours of Phaier and Twyne [R], it is hard to say what could induce Robert [Richard] Stanyhurst, a native of Dublin, to translate the four first books of the Æneid into English hexameters, which he printed at London, in 1583, and dedicated to his brother Peter Plunket, the learned baron of *Dusanay* [Dunfanye], in Ireland. Stanyhurst was at that time living at Leyden, having left England for some time, on account of the [his] change of religion. In the choice of his measure he is more unfortunate than his predecessors, and in other respects succeeded worse. Thomas Naithe, in his *Apology of Pierce Pennileffe*, printed in 1593, observes, that

[Q] Vol. iii. p. 399.

[R] See PHAER.

‘ Stanyhurst,

‘ Stanyhurst, the otherwise learned, trod a foul, lumbring, boistrous, wallowing measure, in his translation of Virgil. He had never been praised by Gabriel Harvey for his labour, if therein he had not been so famously absurd.’ Harvey, Spenser’s friend, was one of the chief patrons, if not the inventor of the English hexameter here used by Stanyhurst.” His translation opens thus:

I that in old season wyth reed’s oten harmonye whistled  
My rural sonnet; from forrest flitted, I forced  
Thee fulcking fwincker thee soile, though craggie to  
funder,  
A labor and a travaile too plowswains hartily welcom.  
Now manhod and garboils I chant, and martial horror.

It is observable, that he lengthens *the* into *thee*, and *to* into *too*, for the sake of his verse. Mr. Warton cites the beginning of the second book, and then adds, “ with all this foolish pedantry, Stanyhurst was certainly a scholar. But in this translation, he calls Choroëbus, one of the Trojan chiefs, a *Bedlamite*; he says, that old Priam girded on his sword *Morglay*, the name of a sword in the Gothic romances; that Dido would have been glad to have been brought to bed, even of a *cockney*, a *Dandiprat* *hop-thumb*; and that Jupiter, in kissing her daughter, *bust his pretty prating parrot*.” He adds a few particulars of his life, and other works. Stanyhurst is styled by Camden, “ *Eruditissimus ille nobilis Richardus Stanihurstus*.”

STAPLETON (THOMAS), a celebrated controversialist on the side of the Papists, was born at Henfield in Suffex, in the year 1535, of a genteel family. Having been educated at Canterbury and Winchester, he was removed to New-college, Oxford, where he obtained a perpetual fellowship in 1554. In the same reign, which was that of Mary, he was made prebendary of Chichester; but on the accession of Elizabeth, left the kingdom, with his father and other relations, and settled at Louvain. He visited Paris and Rome, but returned to Louvain, where he translated Bede’s church history into English. He then became regius professor of divinity in the new university of Douay, and canon in the church of St. Amoure. He became a Jesuit, but again relinquished the order, and returning to Louvain, was appointed regius professor in divinity there, canon of St. Peter’s, and dean of Hillerbeck. He died in the year 1598, and was buried in the church of St. Peter at Louvain. Clement VIII. had invited him to Rome, but he did not choose to go. His chief works are, 1. “ *Tres Thomæ; seu res gesta S. Thomæ Apost. S. Thomæ archiep. Cant. et Thomæ Mori*.” 2. “ *Orationes funebres*,” Antw. 1577. 3. “ *Orationes Academicæ miscellanæ*,” 1602. 4. “ *Orationes Catecheticæ*,” Antw.

1598. His works were published collectively at Paris, in four volumes, folio, in 1620. To which is prefixed his life, by Hollendum. His epitaph is extant in Pits.

STATIUS (PUBLIUS PAPINIUS), an ancient Roman poet, was descended of a good family at Sellæ, a town in Epirus, not far from the famous Dodonæan grove. He was born at Naples, but at what time is uncertain, though probably about the beginning of the reign of Claudius. His father had settled there some years before, had opened a school of rhetoric and oratory, and met with encouragement suitable to his great merits and learning. He removed afterwards to Rome, and engaged in the same profession with equal success. Here our poet, though very young, fell in love with a widow named Claudia, and married her soon after. She was a lady of a fine wit, accomplished in many parts of learning, poetry in particular. He has inscribed one of his "Sylvæ" to his wife Claudia[s]; and he treats her with the utmost esteem and tenderness. She very well deserved such treatment; as she affectionately sympathized with him upon every occasion. In this very poem, he mentions her rejoicing with him at the favour he received from the emperor Domitian, and for his three victories at the Alban games; and also her concern for his ill success, when he lost the prize in the Capitol. His character was soon established at Rome; and his "Sylvæ, or Miscellaneous Pieces," introduced him to the acquaintance of the greatest wits of his age. "It is very remarkable," says Vossius [T], "that Martial, who was a great admirer of Stella the poet, should never make the least mention of Statius; who also was so intimate with Stella, that he dedicated to him the first book of his Sylvæ." But this, he supposes, might proceed from envy and emulation in Martial; who could not bear that Statius should run away with so much of Domitian's favour, for making quick extempore verses, which Martial claimed as his own particular province. He was recommended to the emperor by Paris, a favourite actor; who obtained for him the honour of being admitted to sit at table with the emperor among his chief ministers. It is supposed his circumstances were but low before he became acquainted with Paris, and that he was obliged to sell his poems to the best bidder for subsistence; for Juvenal mentions a tragedy called "Agave," which was purchased by Paris, in the following lines [U]:

"Curritur ad vocem jucundam & carmen amicæ  
Thebaidos, lætam fecit cum Statius urbem,  
Promisitque diem: tanta dulcedine captos  
Afficit ille animos, tantaque libidine vulgi

[S] Lib. iii. 5.

[T] De Poetis Latinis.

[U] Sæp. vii.

Auditur; sed cum fregit subfellia versu,  
Esurit, intactam Paridi nisi vendit Agaven."

Having for some time exercised his Muse in these Miscellanies, he next attempted his "Thebaid;" in which he was assisted by Maximus Junius, a man of quality, and singularly learned [x]. This poem cost him twelve years labour:

"O mihi his fenos multum vigilata per annos  
Thebai."—

and he was grown old by the time he had finished it. He returned to Naples to correct it, and soon after set about the "Achilleid;" but did not live to go far with that work. We have no account of the time or manner of his death. It probably happened in Trajan's time, and at Naples; as it does not appear that he had any call to Rome after Domitian's decease. It is a great singularity in the history of Statius, that he is not mentioned by any of his contemporaries, excepting Juvenal; and, as some have thought, not even by him without a mixture of satire. Whether this silence about him flowed from some bad qualities which made him disliked, is no where said: in the mean time, it is easy to conceive, that his flatteries of Domitian, which it must be confessed were inordinate, and the very great favours conferred on him by that detested emperor, might create him no small envy and ill will. We have extant of this poet, his "Sylvæ," in five books; his "Thebaid," in twelve books, and his "Achilleis," in two. He has been considered among the poets, as Alexander the Great was among the heroes: he has great virtues, and great vices. Sometimes his verse runs in a truly lofty and majestic strain; sometimes he mounts above the clouds, in a high bombastic style; and sometimes, Icarus-like, he falls from these heights down to the very ground. Upon which account Strada supposes him to be seated upon the summit of Parnassus, and in so much danger, that he seems to be like a man who is just ready to fall. Statius, as well as his contemporary Silius Italicus, paid a great veneration to the memory of Virgil; which he shewed, like him, by frequently visiting his tomb [y], which was near Naples, and by annually celebrating his birth-day. Like him too, he endeavoured to imitate Virgil; but with all deference to the superior talents of his great master:

—"nec tu divinam Æneida tenta

Sed longe sequere, & vestigia semper adora." Ib. xii.

Scaliger says, that "none of the ancients or moderns have approached the majesty of Virgil so nearly as Statius; who had

[x] Theb. lib. xii.

[y] Theb. iv. 4.

even yet been nearer to him, if he had not affected to be so near: for, being naturally sublime, his efforts only carried him into the bombast:" and he goes on to set him above all other poets, not excepting, according to his usual partiality, even Homer himself: while others have not considered him in near so high a light. We must not confound Publius Papinius Statius, as some have done, with another Statius, whose surname was Surculus; or, as Suetonius calls him, Urfulus. This latter was, indeed, a poet, as well as the other; but he lived at Tolosa in Gaul, and taught rhetoric in the reign of Nero.

The best editions of Statius are these: that "in usum Delphini, cum interpretatione & Notis Claudii Beraldi, Paris, 1685," 2 vols. 4to; and that "cum notis integris Frederici Gronovii & selectis variorum, curâ Veenhusii, L. Bat. 1671," 8vo. The best edition of the "Sylvæ," is that "cum notis & emendationibus Jeremiæ Marklund, Lond. 1728," 4to.

STAVELEY (THOMAS, esq;), of Cuffington in Leicester-shire[z], after having completed his academical education at Peter-house, Cambridge, was admitted of the Inner Temple, July 2, 1647, and called to the bar June 12, 1654. In 1656, he married Mary the youngest daughter of John Onebye, esq; of Hinckley, and steward of the records at Leicester, and succeeded his father-in-law in that office in 1662. In 1664, when the court espoused the cause of Popery, and the presumptive heir to the crown openly professed himself a Catholic, Mr. Staveley displayed the enormous exactions of the court of Rome, by publishing "The Romish Horfeleece." Some years before his death, which happened in 1683, he retired to Belgrave near Leicester, and, passing the latter part of life in the study of English history, acquired a melancholy habit, but was esteemed a diligent, judicious, and faithful antiquary. Besides the "History of Churches," which first appeared in 1712, Mr. Staveley left a curious historical pedigree of his own family, drawn up in 1682, the year before he died, which is preserved at large in the work which furnishes this article; and also some valuable collections towards the "History and Antiquities of Leicester," to which he had more particularly applied his researches. These papers, which Dr. Farmer, the late worthy and learned master of Emanuel-college, Cambridge, intended once to publish, were, by that gentleman's permission, put into the hands of Mr. Nichols, who gave them to the world in the "Bibliotheca Topographica Britannica." The younger Mr. S. Carte (an able antiquary, and an eminent solicitor), who had a copy of Mr. Staveley's papers, says of them, in a MS. letter to Dr. Ducarel, March 7, 1751, "His account of the earls of Leicester, and

[z] Nichols's History of Hinckley, p. 152.

of the great abbey, appears to have been taken from Dugdale's 'Baronage,' and 'Monasticon;' but as to his sentiments in respect to the borough, I differ with him in some instances. By the charter for erecting and establishing the court of records at Leicester, the election of the steward is granted to the mayor and court of aldermen, who likewise have thereby a similar power in respect to a bailiff for executing their writs. But afterwards, viz. Dec. 20, 7 Jac. I. the great earl of Huntingdon having been a considerable benefactor to Leicester, the corporation came to a resolution of granting to him and his heirs a right of nominating alternately to the office of steward and bailiff, and executed a bond under their common seal, in the penalty of one thousand pounds, for enforcing the execution of their grant. And as John Major, esq; was elected by the court of aldermen to succeed Mr. Staveley [in December, 1684], I infer that Staveley was nominated by the earl of Huntingdon, and confirmed by the aldermen, in pursuance of the grant abovementioned."

STEELE (Sir RICHARD), an English writer, well known to all who have even the slightest taste for the classics of this country, was born of English parents at Dublin in Ireland[A]; but the year of his birth is not mentioned. His family was genteel; his father a counsellor at law, and private secretary to James, the first duke of Ormond. He was carried out of that kingdom while very young; and educated, together with his friend Addison, at the Charter-house school in London. In 1695, he wrote a poem on the funeral of queen Mary, entitled, "The Procession." His inclination leading him to the army, he rode for some time privately in the guards. He became an author first, as he tells us himself, when an ensign of the guards[B], a way of life exposed to much irregularity; and, being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private use a little book, called "The Christian Hero," with a design principally to fix upon his own mind a strong impression of virtue and religion, in opposition to a stronger propensity towards unwarrantable pleasures. This secret admonition was too weak; and therefore, in 1701, he printed the book with his name, in hopes that a standing testimony against himself, and the eyes of the world upon him in a new light, might curb his desires, and make him ashamed of understanding and seeming to feel what was virtuous, and yet of living so contrary a life. This had no other effect, but that, from being thought a good companion, he was soon reckoned a disagree-

[A] From the General Dictionary.

[B] Apology for himself and his writings, printed among his Political Writings, 1715, 12mo.

able fellow. One or two of his acquaintance thought fit to misuse him, and try their valour upon him; and every body he knew measured the least levity in his words or actions with the character of "The Christian Hero." Thus he found himself slighted, instead of being encouraged, for his declarations as to religion; so that he thought it incumbent upon him to enliven his character. For this purpose he wrote the comedy, called "The Funeral, or Grief a-la-Mode," which was acted in 1702; and, as nothing at that time made a man more a favourite with the public than a successful play, this, with some other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he says, in the last table-book ever worn by the glorious and immortal William the Third. So far from himself; and there is no reason to disbelieve him.

He had before this obtained a captain's commission in lord Lucas's regiment of fusiliers, by the interest of lord Cutts, to whom he had dedicated his "Christian Hero," and who likewise appointed him his secretary. His next appearance as a writer, (we use his own words again) was in the quality of the lowest minister of state, to wit, in the office of Gazetteer; where he worked faithfully, according to order, without ever erring, he says, against the rule observed by all ministries, to keep that paper very innocent and very intipid. He was introduced by Addison's means into the acquaintance of the earls of Halifax and Sunderland, by whose interest he was appointed Gazetteer. His next productions were comedies; "The Tender Husband" being acted in 1703, as was "The Lying Lovers" in 1704. In 1709, he began "The Tatler;" the first number of which was published April 12, 1709, and the last Jan. 2, 1711. This paper greatly increased his reputation and interest; and he was soon after made one of the commissioners of the Stamp-office. Upon laying down "The Tatler," he set up, in concert with Addison, "The Spectator," which began to be published March 1, 1711; after that, "The Guardian," the first paper of which came out March 12, 1713; and after that, "The Englishman," the first number of which appeared Oct. 6, the same year. Besides these works, he wrote several political pieces, which were afterwards collected, and published under the title of "Political Writings, 1715," 12mo. One of these will require to be mentioned particularly, because it was attended with remarkable consequences relating to himself.

Having a design to serve in the last parliament of queen Anne, he resigned his place of commissioner of the Stamp-office, in June, 1713; and was chosen member for the borough of Stockbridge in Hampshire; but he did not sit long in the House of Commons, before he was expelled for writing "The English-

man," being the close of a paper so called, and "The Crisis." This last is one of his political writings, and the title at full length runs thus: "The Crisis, or a Discourse representing, from the most authentic records, the just causes of the late happy Revolution, and the several settlements of the crown of England and Scotland on her majesty; and, on the demise of her majesty without issue, upon the most illustrious princess Sophia, electress and dutchess-dowager of Hanover, and the heirs of her body being Protestants, by previous acts of both parliaments of the late kingdoms of England and Scotland, and confirmed by the parliament of Great-Britain. With some seasonable remarks on the danger of a Popish successor." He explains in his "Apology for himself," the occasion of his writing this piece. He happened one day to visit Mr. Moore of the Inner-Temple; where the discourse turning upon politics, Moore took notice of the insinuations daily thrown out, of the danger the Protestant succession was in; and concluded with saying, that he thought Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing that evil, than any private man in England. After much solicitation, Moore observed, that the evil seemed only to flow from mere inattention to the real obligations under which we lie towards the house of Hanover: if, therefore, continued he, the laws to that purpose were re-printed, together with a warm preface, and a well-urged peroration, it is not to be imagined what good effects it would have. Steele was much struck with the thought; and prevailing with Moore to put the law-part of it together, he did the rest; yet did not venture to publish it, till it had been corrected by Addison, Hoadly, afterwards bishop of Winchester, and others. It was immediately attacked with great severity by Swift, in a pamphlet published in 1712, under the title of, "The Public Spirit of the Whigs set forth in their generous encouragement of the author of the Crisis:" but it was not till March 12, 1715, that it fell under the cognizance of the House of Commons. Then Mr. John Hungerford complained to the House of divers scandalous papers, published under the name of Mr. Steele; in which complaint he was seconded by Mr. Auditor Foley, cousin to the earl of Oxford, and Mr. Auditor Harley, the earl's brother. Sir William Wyndham also added, that "some of Mr. Steele's writings contained insolent, injurious reflections on the queen herself, and were dictated by the spirit of rebellion." The next day Mr. Auditor Harley specified some printed pamphlets published by Mr. Steele, "containing several paragraphs tending to sedition, highly reflecting upon her majesty, and arraigning her administration and government." Some proceedings followed between this and the 18th, which

was



was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved, that before they proceed farther, Mr. Steele should declare, whether he acknowledged the writings that bore his name? Steele declared, that he "did frankly and ingenuously own those papers to be part of his writings; that he wrote them in behalf of the house of Hanover, and owned them with the same unreservedness with which he abjured the pretender." Then Mr. Foley proposed, that Mr. Steele should withdraw; but it was carried, without dividing, that he should stay and make his defence. He desired, that he might be allowed to answer what was urged against him paragraph by paragraph; but his accusers insisted, and it was carried, that he should proceed to make his defence generally upon the charge against him. Steele proceeded accordingly, being assisted by his friend Addison, member for Malmesbury, who sat near him to prompt him upon occasion; and spoke for near three hours on the several heads extracted from his pamphlets. After he had withdrawn, Mr. Foley said, that, "without amusing the house with long speeches, it is evident the writings complained of were seditious and scandalous, injurious to her majesty's government, the church and the universities;" and so called for the question. This occasioned a very warm debate, which lasted till eleven o'clock at night. The first, who spoke for Steele, was Robert Walpole, esq; who was seconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbrook: it was resolved, however, by a majority of 245 against 152, that "a printed pamphlet, intituled, 'The Englishman, being the close of a paper so called,' and one other pamphlet, intituled, 'The Crisis,' written by Richard Steele, esq; a member of this house, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy, and universities of this kingdom; maliciously insinuating, that the Protestant succession in the house of Hanover is in danger under her majesty's administration; and tending to alienate the good affections of her majesty's good subjects, and to create jealousies and divisions among them:" it was resolved likewise, that Mr. Steele, "for his offence in writing and publishing the said scandalous and seditious libels, be expelled this house." He afterwards wrote "An Apology for himself and his writings, occasioned by his expulsion," which he dedicated to Robert Walpole, esq. This is printed among his "Political Writings, 1715," 12mo.

He had now nothing to do till the death of the queen, but to indulge himself with his pen; and accordingly, in 1714, he published a treatise, entitled, "The Romish Ecclesiastical History of late years." This is nothing more than a description of some monstrous and gross Popish rites, designed to hurt the

cause of the pretender, which was supposed to be gaining ground in England: and there is an Appendix subjoined, consisting of particulars very well calculated for this purpose. In N<sup>o</sup> I. of the Appendix, we have a list of the colleges, monasteries, and convents of men and women of several orders in the Low Countries; with the revenues which they draw from England. N<sup>o</sup> II. contains an extract of the "*Taxa Cameræ*," or "*Cancellariæ Apostolicæ*," the fees of the pope's chancery; a book, printed by the pope's authority, and setting forth a list of the fees paid him for absolutions, dispensations, indulgences, faculties, and exemptions. N<sup>o</sup> III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the rest of mankind. N<sup>o</sup> IV. is a translation of the speech of pope Sixtus V, as it was uttered in the consistory at Rome, Sept. 2, 1589; setting forth the execrable fact of James Clement, a Jacobine friar, upon the person of Henry III. of France, to be commendable, admirable, and meritorious. N<sup>o</sup> V. is a collection of some Popish tracts and positions, destructive of society and all the ends of good government. The same year, 1714, he published two papers: the first of which, called "*The Lover*," appeared Feb. 25; the second, "*The Reader*," April 22. In the sixth number for May 3, we have an account of his design to write the history of the duke of Marlborough, from the date of the duke's commission of captain general and plenipotentiary, to the expiration of those commissions: the materials, as he tells us, were in his custody, but the work was never executed.

Soon after the accession of George I, he was appointed surveyor of the royal stables at Hampton-Court, and governor of the royal company of comedians; and was put into the commission of the peace for Middlesex; and, April 1715, was knighted upon the presenting of an address to his majesty by the lieutenantancy [c]. In the first parliament, he was chosen member for Boroughbrigg in Yorkshire; and, after the suppress-

[c] It was on this occasion, that sir Richard, in order to distinguish himself by the celebration of his majesty's birth-day, who then entered into the 56th year of his age, treated above 200 gentlemen and ladies, at his house, appointed for concerts, speeches, poems, &c. "The entertainment consisted of pyramids of all manner of sweetmeats, the most generous wines, as burgundy, champaign, &c. and was ushered in by a prologue written by Mr. Tickell, under secretary to Mr. Addison; and concluded by an epilogue written by himself, which was very merry and free with his own character: after which, a large table,

that was in the area of the concert-house, was taken away, to make room for the company to dance country-dances, which was done with all the decency and regularity imaginable. We are likewise to acquaint the reader, that an Ode of Horace was set to music and sung upon this occasion, with several other very particular songs and performances, both vocal and instrumental; and that Mrs. Younger spoke the prologue, and Mr. Wilks the epilogue, which, after sir Richard's way, was extremely diverting." *Weekly Miscellany*, May 28, 1715.

sion of the rebellion in the North, was appointed one of the commissioners of the forfeited estates in Scotland. The same year, 1715, he published in 8vo, "An Account of the State of the Roman-catholic Religion throughout the World. Written for the use of pope Innocent XI, and now translated from the Italian. To which is added, A Discourse concerning the State of Religion in England: written in French in the time of king Charles I, and now first translated. With a large dedication to the present pope, giving him a very particular account of the state of religion among Protestants, and of several other matters of importance relating to Great Britain," 12mo. The dedication is supposed to have been written by Hoadly, bishop of Winchester. The same year still, he published "A Letter from the Earl of Mar to the King before his Majesty's Arrival in England;" and the year following, a second volume of "The Englishman." In 1718, came out "An Account of his Fish-pool:" he had obtained a patent for bringing fish to market alive; for, alas! Steele was a projector, and that was one circumstance, among many, which kept him always poor. In 1719, he published "The Spinster," a pamphlet; and "A Letter to the Earl of Oxford, concerning the Bill of Peerage," which bill he opposed in the house of commons. In 1720, he wrote two pieces against the South-Sea scheme; one called "The Crisis of Property," the other "A Nation a Family."

Jan. 1720, he began a paper under the name of sir John Edgar, called "The Theatre;" which he continued every Tuesday and Saturday, till the 5th of April following. During the course of this paper, viz. on the 23d of January, his patent of governor of the royal company of comedians was revoked by the king: upon which, he drew up and published, "A State of the Case between the Lord Chamberlain of his Majesty's Household and the Governor of the Royal Company of Comedians." He tells us, in this pamphlet, that a noble lord, without any cause assigned, sends a message, directed to sir Richard Steele, Mr. Wilks, and Mr. Booth, to dismiss Mr. Cibber, who for some time submitted to a disability of appearing on the stage, during the pleasure of one who had nothing to do with it; and that, when this lawless will and pleasure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, sir Richard wrote to two of the ministers of state, and likewise delivered a petition to the king, in the presence of the lord chamberlain: but these had no effect, for his patent was revoked, though it does not appear for what reason; and the loss he sustained upon this occasion is computed by himself at almost 10,000l. In 1722, his comedy, called "The Conscious Lovers," was acted

with great success; and published with a dedication to the king, for which his majesty made him a present of 500*l*.

Some years before his death, he grew paralytic, and retired to his seat at Llangunnor, near Caermarthen, in Wales, where he died Sept. 1, 1729, and was privately interred according to his own desire. He had been twice married: his first wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his second was the daughter of Jonathan Scurlock, of Llangunnor, esq. by whom he had one son [D] and two daughters. He testified his esteem publicly for this last lady, in a dedication to her prefixed to "The Ladies Library." He was a man of quick and excellent parts, accomplished in all branches of polite literature; and would have passed for a better writer than he does, though he is allowed to be a very good one, if he had not been so connected in literary productions, as well as in friendship, with Addison. He speaks himself of their friendship in the following terms[E]: "There never was a more strict friendship than between these gentlemen; nor had they ever any difference, but what proceeded from their different way of pursuing the same thing. The one with patience, foresight, and temperate address, always waited and stemmed the torrent; while the other often plunged himself into it, and was as often taken out by the temper of him who stood weeping on the bank for his safety, whom he could not dissuade from leaping into it. Thus these two men lived for some years last past, shunning each other, but still preserving the most passionate concern for their mutual welfare. But when they met, they were as unreserved as boys, and talked of the greatest affairs; upon which they saw where they differed, without pressing (what they knew impossible) to convert each other."

STELLA (JAMES), an eminent painter, the son of Francis Stella, a Fleming, was born in 1596 at Lyons, where his father had settled in his return from Italy. He was but nine years old at his father's death; but, applying himself to painting, succeeded so well, that at twenty he went to Italy to be perfected. As he was passing through Florence, the great duke Cosmo de Medicis employed him; and, perceiving him to be a man of genius, assigned him lodgings and a pension equal to that of Callot, who was there at the same time. He stayed in this city seven years, and left many proofs of his skill in painting, designing, and engraving. Thence he went to Rome, where he spent eleven years; chiefly in studying the antique sculptures, and Raphael's paintings. Having acquired a good taste, as well as a great reputation, in Rome, he resolved to return to his own country; intending,

[D] A reputed son of Steele, who passed by the name of Dyer, was said very much to resemble him in person.

[E] Theatre, No. XII.

however,

however, to pass thence into the service of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refused. When he arrived in Paris, and was preparing for Spain, cardinal Richelieu detained him, and presented him to the king, who assigned him a good pension and lodgings in the Louvre. He gave such satisfaction here, that he was honoured with the order of St. Michael. He painted several large pictures for the king, by whose command the greatest part of them were sent to Madrid. Being very laborious, he spent the winter-evenings in designing the histories of the Holy Scriptures, country sports, and children's plays, which were engraved, and make a large volume. He also drew the designs of the frontispieces to several books of the Louvre impression; and divers antique ornaments, together with a frieze of Julio Romano, which he brought out of Italy. He died of a most tedious consumption in 1647.

This painter had a fine genius, and all his productions were wonderfully easy. His talent was rather gay than terrible: his invention however noble, and his design in a good style. He was upon the whole an excellent painter; but at last degenerated into what is called *manner*, seldom consulting nature: which seems so likely to happen, that we should not wonder if all painters, who lived to any age, did the same.

STENO (NICOLAS), a Danish anatomist, was born at Copenhagen, Jan. 10, 1638. His father was a Lutheran, and goldsmith to Christian IV. he himself studied under Bartholin, who considered him as one of the best of his pupils. To complete his knowledge he travelled in Germany, Holland, France, and Italy, and in the latter place obtained a pension from Ferdinand II. grand duke of Tuscany. In 1669 he abjured the Protestant persuasion, having been nearly converted before by Bossuet at Paris. Christian V. who wished to fix him at Copenhagen, made him professor of anatomy, and gave him permission to exercise the religion he had adopted. But his change produced disagreeable effects in his own country, and he returned to Italy: where, after a time, he became an ecclesiastic, and was named by the pope his apostolical vicar for the North, with the title of bishop of Titiopolis in Greece. He became now a missionary in Germany, and died at Swerin in 1686. He made several discoveries in anatomy, and his works that are extant are chiefly on medical subjects, as 1. "Elementorum Myologiæ Specimen," 12mo. Leyden, 1667. 2. "A Treatise on the Anatomy of the Brain," in Latin. Paris, 1669; and Leyden, 1671. He also wrote a part of the Anatomical Exposition of Winslow, to whom he was great uncle.

STEPHANUS BYZANTINUS, or of Byzantium, was an able grammarian, who lived in the fifth or sixth century [F]; for it is not certain which. He composed a dictionary, of which we have nothing remaining, but a mean abridgment; which the grammarian Hermolaus undertook to make of it, and dedicated to the emperor Justinian. The title *Περὶ πόλεων*, *de urbibus*, which is commonly given to this work, is neither that which the author, nor that which the abridger, gave it: the true title of the book was *Εθνικά*; and hence it was, that Hermolaus entitled his abridgment *Εθνικῶν ἐπιτομή*. For these some half-learned men in later times have inscribed it *περὶ πόλεων*, *de urbibus*, because they thought the principal design of Stephanus was to write a treatise of geography; which was only a part of his work, if indeed it was that. Others again have said, that he had no other design, than to write a treatise of grammar, and to explain the names derived from people, cities, and provinces. Bayle thinks, however, that this was probably the smallest part of his scheme, and only an accessory to his work; that, though he is careful to mark these kinds of names, and to explain their derivations, yet this takes up but very little room, in comparison with the facts which he relates, and the testimonies which he cites; that he made a great number of observations borrowed from mythology and history, which shewed the origin of cities, colonies, nations, their changes and differences; and that the title *Εθνικά* relates to these observations.

How great soever the injury is, which this work has suffered from the want of judgement in the abridger, and afterwards from the ignorance of transcribers, learned men have still received considerable light from it; and thought, that there was none of the ancient books which deserved more to be explained and corrected by criticism. Sigonius, Casaubon, Scaliger, Salmassius, and others, have employed themselves in illustrating it. The first edition in Greek was by Aldus Manutius, at Venice 1502, in folio; and it was printed several times elsewhere in the Greek only. A Portuguese Jew, named Pinedo, published it at Amsterdam in 1678, with a Latin translation by himself, and a commentary. In 1684, Rickius, professor at Leyden, published there the notes of Lucas Holstenius upon this work, which notes he had received from cardinal Francis Barberini; and, in 1688, there came out in the same city a new edition of "Stephanus" in folio, which is reckoned the best. It is in Greek and Latin: the Latin translation is by Abraham Berkelius, who has added a large and learned commentary. He died while the work was printing; so that his remarks upon the last letters are not so long, nor so full of learning, as his remarks upon the

first. James Gronovius, at Berkeliu's death, continued the publication, and greatly contributed to the improvement of this edition by notes of his own.

STEPHENS (HENRY). The name of Stephens is with good reason greatly revered in the republic of letters; since to this family it is indebted for the most correct and beautiful impressions of the best authors, particularly the Greek classics[G]. Henry Stephens, the first distinguished person of his name, was a Frenchman, and one of the best printers of his time. He died in 1520, and left three sons behind him, who carried the art of printing to perfection; and were, two of them at least, very extraordinary men, exclusively of their profession.

STEPHENS (ROBERT), second son to the former, was born at Paris in 1503; and applied so diligently to letters in his youth, that he acquired a perfect knowledge in the Latin, Greek, and Hebrew tongues. His father dying, as we have said, in 1520, his mother was married the year after to Simon de Colines, in Latin Colinaeus; who by this means came into the possession of Henry Stephens's printing house, carried on his business till his own death, in 1547, and is well known for the neatness and beauty of his Italic character. In 1522, when he was nineteen, Robert was charged with the management of his father-in-law's press; and the same year came out, under his inspection, a New Testament in Latin, which gave such offence to the Paris divines, that they threatened to have it burned, and him banished. He appears to have married, and to have set up for himself soon after; for there are books of his printing, dated so early as in 1526. He married Perrete, the daughter of Badius, a printer; who was a learned woman, and understood Latin well. She had indeed more occasion for this accomplishment than wives usually have; for Robert Stephens had always in his house ten or twelve correctors of his press, who, being learned men of different nations, spoke nothing but Latin; whence there was a necessity, that his domestics should know something of the language. He resolved from the beginning to print nothing but good books: he only used the Roman characters at first, but afterwards employed the Italic: his mark was a tree branched, and a man looking upon it, with these words, "*noli alium sapere*," to which he sometimes added, "*sed time*." In some of his first editions, he did not use figures and catch-words, as thinking them of little importance. In 1539, Francis I. named him his printer; and ordered a new set of letters to be founded, and ancient manuscripts to be sought after, for him. The aversion, which the doctors of the Sorbonne had conceived against him, on account of the Latin New Testament in 1522, revived in 1532, when he printed his great Latin Bible. Francis

protected him: but, this king dying in 1547, he saw plainly that there was no more good to be done at Paris; and therefore, after sustaining the efforts of his enemies till 1552, he withdrew thence to Geneva. It has been pretended by some, that Robert Stephens carried with him, not only the types of the royal press, but also the matrices, or moulds, in which those types were cast: but this cannot be true, not only because no mention was made of any such thing for above sixty years after, but because none of the Stephenses afterwards ever used these types: and if Robert was burned in effigy at Paris, as Beza in his "Icones" relates, it was not for this, but for embracing Calvinism at Geneva, of which he was suspected before he left Paris. He lived in intimacy at Geneva with Calvin, Beza, Rivet, and others, whose works he printed, and died there in 1559. This eminent artist was so exact and solicitous after perfection, that, in a noble contempt of gain, he used to expose his proofs to public view, with offer of a reward to those who should discover any faults: so that it is no wonder his impressions should be as correct as beautiful. He was, like the rest of his family, not only a printer, but a writer: "his Thesaurus Linguae Latinae" is a work of immense learning, as well as labour; and he published also in 1552, when he went to Geneva, a Latin piece, in answer to the Paris divines, who had censured his Latin editions of the Old and New Testament, which shews his parts as well as learning. He left his substance, which was very considerable, to such of his children as should come to Geneva, exclusively of the rest. He had a daughter, who understood Latin well, which she had learned by hearing it talked in her father's family; and three sons, Henry, Robert, and Francis. But before we take any notice of these, we must say a word or two of his brothers, Francis and Charles.

Of Francis, older than himself, we know no more than that he worked jointly with his father-in-law Colinæus, after Robert had left him; and that he died at Paris about 1550. Charles his younger brother, though more considerable than Francis, was yet inferior to Robert, both as a printer and a scholar: nevertheless, Charles printed and wrote many useful and valuable works. He was born about 1504, and became so perfectly skilled in Greek and Latin literature, that Lazarus de Baif took him for preceptor to his son Antony, and afterwards carried him with him into Germany. He studied physic, and took a doctor's degree at Paris; but this did not hinder him from following the profession of his father, and being printer to the king. In the mean time, he was more of an author than a printer; having written upwards of thirty works upon various subjects. He died at Paris in 1564, leaving behind him a very learned daughter. Henry, Robert, and Francis, the sons of Robert,



Robert, make the third generation of the Stephenses, and were all printers. It is necessary to be somewhat particular about Henry.

STEPHENS (HENRY), was born at Paris in 1528; and, being very carefully educated by his father, became the most learned of all his learned family. He was particularly skilled in the Greek language, for which he conceived a fondness from his infancy; studied afterwards under Turnebus, and the best masters; and became at length so perfect, as to pass for the best Grecian in Europe, after the death of Budæus. He had also a strong passion for poetry, while he was yet a child, which he cultivated all his life; and gave in his tenderest years so many proofs of uncommon abilities, that he has always been ranked among the *celebres enfans* [H]. He had a violent propensity to astrology in the younger part of his life, and procured a master in that way; but soon perceived the vanity of it, and laid it aside. It seems to have been about 1546, when his father took him into business: yet, before he could think of fixing, he resolved to travel into foreign countries, to examine libraries, and to connect himself with learned men. He went into Italy in 1547, and stayed there two years; and returned to Paris in 1549, when he subjoined some Greek verses, made in his youth, to a folio edition of the New Testament in Greek, which his father had just finished. In 1550, he went over to England; and in 1551 to Flanders, where he learned the Spanish tongue of the Spaniards, who then possessed those countries, as he had before learned the Italian in Italy. On his return to Paris, he found his father preparing to leave France: we do not know whether he accompanied him to Geneva; but, if he did, it is certain that he returned immediately after to Paris, and set up a printing house. In 1554, he went to Rome, visiting his father at Geneva as he went; and the year after to Naples; and returned to Paris, by the way of Venice, in 1556. This was upon business committed to him by the government. Then he sat down to printing in good earnest, and never left off till he had given the world the most beautiful and correct editions of all the antient Greek and other valuable writers. He called himself at first "printer, of Paris;" but, in 1558, took the title of "printer to Ulric Fugger," a very rich German, who allowed him a considerable pension. He was at Geneva in 1558, to see his father, who died the year after; and he married in 1560. Henry III. of France was very fond of Stephens, sent him to Switzerland in search of manuscripts, and gave him a pension. He took him afterwards to court, and made him great promises: but the troubles, which accompanied the latter

part of this king's reign, not only occasioned Stephens to be disappointed, but made his situation in France so dangerous, that he thought it but prudent to remove, as his father had done before him, to Geneva. Notwithstanding all his excellent labours, and the infinite obligations due to him from the public, he is said to have become poor in his old age; the cause of which is thus related by several authors. Stephens had been at vast expence, as well as labour, in compiling and printing his "*Thesaurus Linguæ Græcæ*:" so much, in short, that, without proper reimbursements from the public, he and his family must be inevitably ruined. These reimbursements, however, were never made; for his servant John Scapula extracted from this treasure what he thought would be most necessary, and of greatest use to the generality of students: and published a lexicon in 4to, under his own name, which has since been enlarged and printed often in folio. By this act of treachery, he destroyed the sale, though he could not destroy the credit, of the "*Thesaurus*;" and, though he ruined his master, left him the glory of a work, which was then pronounced by Scaliger, and has ever been judged by all learned men, most excellent. He died in 1598, leaving a son Paul and two daughters; one of which, named Florence, had espoused the learned Isaac Casaubon in 1586. He was the most learned printer that had then been, or perhaps ever will be: all his Greek authors are most correctly printed: and the Latin versions, which he gave to some of them, are, as Casaubon and Huetius have said, very faithful. The chief authors of antiquity, printed by him, are Anacreon, Æschylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æschines, Lyfias, Callimachus, Theocritus, Herodian, Dionysius Halicarnassensis, Dion Cassius, Isocrates, Appian, Xiphilin, &c. He did not meddle so much with Latin authors, although he printed some of them; as, Horace and Virgil, which he illustrated with notes and a commentary of his own, Cicero's familiar epistles, and the epistles and panegyric of Pliny. But he was not content with printing the works of others; he wrote also a great many things himself. His "*Thesaurus Græcæ Linguæ*" has been mentioned: another piece, which made him very famous, was his "*Introduction à l'Apologie pour Herodote*." This ran through many editions, and is a very severe satire upon popery and its professors.

STEPHENS (PAUL), the son of Henry, though inferior to his father, was yet well skilled in the Greek and Latin tongues. His father was more solicitous about his being instructed in these, than in the art of printing. He carried on the business of a printer for some time at Geneva; but his press had greatly degenerated from the beauty of that at Paris, and he afterwards  
fold

fold his types to Chouet, a printer. He died at Geneva in 1627, aged 60 years, leaving a son Antony, who was the last printer of the Stephenses. Antony, quitting the religion of his father for that of his ancestors, quitted also Geneva, and returned to Paris, the place of their original. Here he was some time printer to the king; but, managing his affairs ill, he was obliged to give all up, and to have recourse to an hospital, where he died in extreme misery and blindness in 1674, aged 80.

Such was the end of the illustrious family of Stephens, after it had flourished for five generations; and had done great honour to itself, by doing incredible service to the republic of letters.

STEPHENS (ROBERT, esq.), an eminent antiquary, was the fourth son of Richard Stephens, esq. of the elder house of that name at Eastington in Gloucestershire, by Anne the eldest daughter of sir Hugh Cholmeley, of Whitby, in Yorkshire, baronet [1]. His first education was at Wotton school, whence he removed to Lincoln-college, Oxford, May 19, 1681. He was entered very young in The Middle Temple, applied himself to the study of the common law, and was called to the bar. As he was master of a sufficient fortune, it may be presumed that the temper of his mind, which was naturally modest, detained him from the public exercise of his profession, and led him to the politer studies, and an acquaintance with the best authors, ancient and modern: yet he was esteemed by all who knew him to have made a great proficiency in the law, though history and antiquities seem to have been his favourite study. When he was about twenty years old, being at a relation's house, he accidentally met with some original letters of the lord chancellor Bacon; and finding that they would greatly improve the collections then extant relating to king James's reign, he immediately set himself to search for whatever might elucidate the obscure passages, and published a complete edition of them in 1702, with useful notes, and an excellent historical introduction. He intended to have presented his work to king William; but that monarch dying before it was published, the dedication was omitted. In the preface, he requested the communication of unpublished pieces of his noble author, to make his collection more complete; and obtained in consequence as many letters as formed the second collection published in 1734, two years after his death. Being a relation of Robert Harley earl of Oxford (whose mother was a Stephens), he was preferred by him to be chief solicitor of the customs, in which employment he continued with undiminished reputation till 1726, when he declined that troublesome office, and was appointed to succeed Mr. Madox in the place of historiographer royal. He then

[1] Anecdotes of Bowyer, by Nichols, p. 545.

formed a design of writing a History of king James the First, a reign which he thought to be more misrepresented than almost any other since the Conquest: and, if we may judge by the good impression which he seems to have had of these times, his exactness and care never to advance any thing but from unquestionable authorities, besides his great candour and integrity, it could not but have proved a judicious and valuable performance. He married Mary the daughter of sir Hugh Cholmeley, a lady of great worth; died at Gravesend, near Thornbury, in Gloucestershire, Nov. 9, 1732; and was buried at Eastington, the seat of his ancestors.

STEPNEY (GEORGE), an English poet and statesman, was descended from a family at Pendigraff in Pembrokeshire, but born at London in 1663. He received his education at Westminster school, and was removed thence to Trinity-college, Cambridge, in 1682; where, being of the same standing with Charles Montague, esq. afterwards earl of Halifax, a strict friendship grew up between them. To this fortunate incident was owing all the preferment Stepney afterwards enjoyed, who is supposed not to have had parts sufficient to have risen to any distinction, without the immediate patronage of so great a man as lord Halifax. When Stepney first set out in life, he seems to have been attached to the Tory interest; for one of the first poems he wrote was an address to James II, upon his accession to the throne. Soon after, when Monmouth's rebellion broke out, the university of Cambridge, to shew their zeal for the king, thought proper to burn the picture of that rash prince, who had formerly been their chancellor: upon which occasion Stepney wrote some good verses in answer to this question:

“ ————— fed quid

Turba Remi? sequitur fortunam, ut semper, & odit  
Damnatos.” ———

Upon the Revolution, he embraced another interest, and procured himself to be nominated to several foreign embassies. In 1692, he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the Imperial court, in the same character; in 1694, to the elector of Saxony; and, two years after, to the electors of Mentz, Cologne, and the congress at Francfort. He was employed in several other embassies; and, in 1706, queen Anne sent him envoy to the States General. He was very successful in his negotiations, which occasioned his constant employment in the most weighty affairs. He died at Chelsea the year after, 1707, and was buried in Westminster Abbey; where a fine monument was erected over him, with a pompous inscription. At his leisure hours he composed several other pieces, besides those already mentioned: which are among the

works of the minor poets, published some years ago in two vols. 12mo. and since republished in the general collection of English poets. He likewise wrote some political pieces in prose, particularly, "An Essay on the present interest of England, in 1701: to which are added, The proceedings of the House of Commons in 1677, upon the French King's progress in Flanders." This piece is reprinted in the collection of tracts, called "Lord Somers's Collection."

"It is reported," says Dr. Johnson, "that the juvenile compositions of *Stepney made grey authors blush*. I know not whether his poems will appear such wonders to the present age. One cannot always easily find the reason for which the world has sometimes conspired to squander praise. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, because the authors yet lay no claim to public honours, and are therefore not considered as rivals by the distributors of fame."

"He apparently professed himself a poet, and added his name to those of the other wits in the version of Juvenal: but he is a very licentious translator, and does not recompense his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a short composition may give pleasure. But there is in the whole little either of the grace of wit, or the vigour of nature."

STERNE (LAURENCE), an English writer of very original powers, and a turn of wit somewhat in the manner of Rabelais [κ], was the son of Roger Sterne, grandson to Sterne archbishop of York. He was born at Clonmell, in the South of Ireland, Nov. 24, 1713; which was owing to the profession of his father, who was an officer in the army, and at that time stationed at Clonmell. After travelling with his parents, from one military station to another, through various countries, he was sent to school at Halifax in Yorkshire in 1722. Here he continued till 1731; and, in 1732, was sent to Jesus-college in Cambridge, where he stayed some time. He then went to York; and, being in orders, was presented to the living of Sutton, by the interest of his uncle Dr. Sterne, a prebendary of that church. He married in 1741; and soon was made a prebendary of York, by the interest also of his uncle, who was then upon very good terms with him, but "quarrelled with him afterwards," he says, "and became his bitterest enemy, because he would not be a party-man, and write paragraphs in the news-papers." By his wife's means he got the living of

[κ] Memoirs written by himself, and prefixed to his Letters, published by his daughter Mrs. Medall in 1775, 3 vols. 12mo.

Stillington: but remained near twenty years at Sutton, doing duty at both places. He was then in very good health, which, however, soon after forsook him; and books, painting, fiddling, and shooting, were, as he tells us, his amusements.

In 1760, he went to London, to publish his two first volumes of "Tristram Shandy;" and was that year presented by lord F——, to the curacy of Coxwold. In 1762, he went to France, and two years after to Italy, for the recovery of his health: but his health never was recovered. He had a consumption of the lungs, under which he languished till 1768, his spirits never failing him to the last; for it was under all this illness that he composed and published the greater part of his ingenious and entertaining works. Garrick, who was his zealous friend and admirer, wrote the following epitaph for him:

"Shall pride a heap of sculptur'd marble raise  
Some worthless, unmourn'd, titled fool to praise;  
And shall we not by one poor grave-stone learn,  
Where genius, wit, and humour, sleep with Sterne?"

His works consist of, "The Life and Opinions of Tristram Shandy." 2. "Sermons." 3. "A Sentimental Journey." 4. "Letters," published since his death. An extract or two from these will display the spirit and humour of the man, better than any description. In a letter, dated from Coxwold, July 21, 1765, he writes thus: "You must know, that by the carelessness of my curate, or his wife, or his maid, or some one within his gates, the parsonage-house at Sutton was burnt to the ground, with the furniture that belonged to me, and a pretty good collection of books; the loss 350*l*. The poor man with his wife took the wings of the next morning, and fled away. This has given me real vexation: for so much was my pity and esteem for him, that as soon as I heard of this disaster, I sent to desire he would come and take up his abode with me, till another habitation was ready to receive him; but he was gone, and (as I am told) through fear of my persecution. Heavens! how little did he know of me to suppose, I was among the number of those wretches that heap misfortune upon misfortune; and, when the load is almost insupportable, add to the weight! God, who reads my heart, knows it to be true, that I wish rather to share, than increase the burthen of the miserable; to dry up, instead of adding a single drop to, the stream of sorrow. As for the dirty trash of this world, I regard it not: the loss of it does not cost me a sigh; for, after all, I may say with the Spanish captain, that I am as good a gentleman as the king, only not quite so rich." In another letter he says, "I have had a parsonage burnt down by the carelessness of my curate's wife: as soon as I can, I must rebuild it, I trow, but I lack the means at present: yet

yet I am never happier than when I have not a shilling in my pocket; for, when I have, I can never call it my own."

He met with great civilities upon his travels, and was singularly noticed by personages of the first rank among the French; yet the easy and even manners of that people did not suit the rougher activity and capriciousness of his "Shandean" humour. "This," says he in a letter from Toulouse, "is as good as any town in the South of France, yet for my own part it is not to my taste: but, I believe, the ground-work of my *ennui* is more owing to the eternal *platitude* of the French character (little variety, no originality in it at all) than to any other cause: for they are very civil; but civility itself, in that uniform, wearies and boddens one to death." In another, "I am preparing to leave France, for I am heartily tired of it: that insipidity there is in French characters has disgusted me."

In a letter from Montpellier of Feb. 1, 1764, he has given a curious *trait* of medical practice among the French: "my physicians have almost poisoned me with what they call *bouillons rafraichissans*; it is a cock fled alive, and boiled with poppy-seeds; then pounded in a mortar, afterwards passed through a sieve. There is to be one craw-fish in it, and I was gravely told it must be a male one: a female would do me more hurt than good." The folly of the prescription is only exceeded by its cruelty.

STERNHOLD (THOMAS), an English poet, and ever to be remembered, by all parish-clerks especially, for his version of King David's psalms, was born in Hampshire, as Wood thinks; but he is not sure. He is less sure, whether he was educated, as some supposed [L], at Wykeham's school near Winchester; but very sure, that, after spending some time at Oxford, he left the university without a degree. He then repaired to the court of Henry VIII. was made groom of the robes to him, and had an hundred marks bequeathed to him by the will of that king. He continued in the same office under Edward VI. and was in some esteem at court for his vein in poetry. Being a most zealous reformer, and a very strict liver, he became so scandalized at the amorous and obscene songs used there, that he turned into English metre one and fifty of David's psalms, and caused musical notes to be set to them. He flattered himself, that the courtiers would sing them instead of their loose and wanton sonnets; but Wood is of opinion, and so are we, that very few of them did so. The poetry, however, and music being thought admirable in those times, they were gradually introduced into all parochial churches, and sung; as they continue to be in the far greater part at present, notwithstanding the more reformed and elegant version, since made by Tate and

[L] Athen. Oxon.

Brady, and countenanced by royal authority in 1696: and the much more perfect version of Merrick, lately adapted by Mr. Tatterfall. Eight and fifty other psalms were turned into English metre by John Hopkins, a contemporary writer, and styled by Bale [M], "*Britannicorum Poetarum sui temporis non infimus.*" The rest were done by other hands. We do not find, that any more of his poetry is extant; and the specimen we have gives us no room to lament it: however, let us not forget to commend the piety of the man. He died in London in 1549. It may be proper to subjoin upon this occasion, what Heylin in his "*Church History,*" has remarked concerning this translation of the Psalms. "About this time," says he [N], "the Psalms of David did first begin to be composed in English metre by Thomas Sternhold, one of the grooms of the privy-chamber; who, translating no more than *thirty-seven*" (he should have said *fifty-one*), "left both example and encouragement to John Hopkins and others to dispatch the rest; a device, first taken up in France by one Clement Marot, one of the grooms of the bed-chamber about king Francis I. who being much addicted to poetry, and having some acquaintance with those that were thought to be inclined to the Reformation; was persuaded by the learned Vatablus, professor of the Hebrew language in Paris, to exercise his poetical fancy in translating some of David's Psalms; for whose satisfaction and his own, he translated the first fifty of them. Afterwards flying to Geneva, he grew acquainted with Beza, who, in some tract of time, translated the other hundred also, and caused them to be fitted to several tunes; which thereupon began to be sung in private houses, and by degrees to be taken up in all the churches of the French nation, which followed the Geneva platform. The translation is said by Strada to have been ignorantly and perversely done, as being the work of a man altogether unlearned; but not to be compared with the barbarity and botching, which every where occurreth in the translation of Sternhold and Hopkins. These, notwithstanding, being allowed for private devotion, were by little and little brought into the use of the church, and permitted, rather than allowed, to be sung before and after sermons. Afterwards they were printed and bound up in the '*Common-Prayer-Book,*' and at last added by the stationers to the end of the Bible. For though it be expressed in the title of those singing Psalms, that '*they were set forth and allowed to be sung in all churches, before and after morning and evening prayer, and also before and after sermons,*' yet this allowance seems rather to have been a connivance than an approbation, no such allowance having been any where found by such as have

[M] Baleus in Script. Mag. Britannicæ, p. 113.

[N] Heylin's Church Hist. ad annum 1532.



been most industrious and concerned in the search thereof. At first it was pretended only, that the said Psalms should be sung 'before and after morning and evening prayer, and also before and after sermons,' which shews they were not to be intermingled with the public liturgy: but in some tract of time, as the Puritan faction grew in strength and confidence, they prevailed so far in most places to thrust the 'Te Deum,' the 'Benedictus,' the 'Magnificat,' and the 'Nunc Dimittis,' quite out of our church."

STESICHORUS, an ancient Greek poet, was born at Himera, a city of Sicily, in the thirty-seventh Olympiad, which was about the time of the prophet Jeremiah. His name was originally Tyfias, but changed to Stesichorus, on account of his being the first who taught the chorus to dance to the lyre. He appears to have been a man of the first rank for wisdom and authority among his fellow citizens; and to have had a great hand in the transactions between that state and the tyrant Phalaris. He died at Catana in Sicily at above eighty; and the people were so sensible of the honour his relics did the city, that they resolved to keep them, whatever pretences the Himerians should make to the contrary. Much of this poet's history depends upon the authority of Phalaris's epistles; and if the genuineness of these should be given up, which is now the general opinion, yet we may perhaps collect from them the esteem and character Stesichorus bore with antiquity. We have no character of his works on record: Suidas only tells us, in general, that he composed a book of lyrics in the Dorian dialect; of which a few scraps, not amounting to threescore lines, are set together in the collection of Fulvius Ursinus, at Antwerp, 1568, 8vo. Majesty and greatness make the common character of his style: whence Horace gives him the *Graves Camœnæ*. Hence Alexander, in Dion Chrysostom, reckons him among the poets whom a prince ought to read: and Synesius puts him and Homer together, as the noble celebrators of the heroic race. Quintilian's judgement on his works will justify all this: the force of Stesichorus's wit appears," says he [O], "from the subjects he has treated of; while he sings the greatest wars and the greatest commanders, and sustains with his lyre all the weight and grandeur of an epic poem. For he makes his heroes speak and act agreeably to their characters: and had he but observed moderation, he would have appeared the fairest rival of Homer. But he is too exuberant, and does not know how to contain himself: which, though really a fault, yet is one of those faults which arises from an abundance and excess of genius."

STILLINGFLEET (EDWARD), an English prelate of great abilities and learning, was descended from an ancient family at Stillingfleet near York [P]; and was born at Cranbourn in Dorsetshire, April 17, 1635, being the seventh son of his father, Samuel Stillingfleet, gent. After an education at a private grammar-school, he was sent in 1648, to St. John's-college, Cambridge; of which he was chosen fellow March 31, 1653, having taken a bachelor of arts degree. He then withdrew a little from the university, to live at Wroxall in Warwickshire, with sir Roger Burgoin, a person of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepont. After he had been about two years in this station, he was recalled by his patron sir Roger Burgoin, who, in 1657, gave him the rectory of Sutton; which he entered upon with great pleasure, having received episcopal orders from Dr. Brownrigg, the ejected bishop of Exeter. In 1659, he published "*Irenicum, or a Weapon-Salve for the Churches Wounds:*" which, while it shewed prodigious abilities and learning in so young a man, gave great offence to many of the church-party. He did not scruple afterwards to condemn it himself, declaring, that "there are many things in it, which, if he were to write again, he would not say; some, which shew his youth, and want of due consideration; others, which he yielded too far, in hopes of gaining the dissenting parties to the church of England." In 1662, he reprinted this work; and, as he had greatly offended some churchmen by allowing too much to the state, so he now meant to give them satisfaction, in a discourse, which he joined to it, "*concerning the power of Excommunication in a Christian Church:*" in which he attempts to prove, that "the church is a distinct society from the state, and has divers rights and privileges of its own, particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united in a Christian country."

The same year, 1662, he published "*Origines Sacræ, or a Rational Account of the Grounds of Natural and Revealed Religion;*" a work, which, for extensive and profound learning, solidity of judgement, strength of argument, and perspicuity of expression, would have done the highest honour to a man of any age; and therefore was truly wonderful from one who had but just completed his twenty-seventh year. When he appeared afterwards at the visitation, bishop Sanderson, his diocesan, seeing so young a man, asked him if he was any

[P] Life of Stillingfleet, prefixed to his Works, in 6 vols. folio, 1710.

relation to the great Stillingfleet, author of the *Origines Sacrae*? Being modestly informed, that he was the very man, he welcomed him with great cordiality, and said, that "he expected rather to have seen one as considerable for his years, as he had already shewn himself for his learning." Upon the whole, this work has always been justly esteemed one of the best defences of Revealed Religion, that ever came forth in our own or any other language. It was republished by Dr. Bentley in 1709, with "Part of another book upon the same subject, written in 1697, from the author's own manuscript," folio. This admirable work made him so known to the world, and got him such esteem among the learned, that, when a reply appeared in 1663 to Laud's book against Fisher the Jesuit, he was chosen to answer it; which he did to the public satisfaction, in 1664.

The fame of these excellent performances was the occasion that, while he continued at his living of Sutton, he was chosen preacher at the Rolls chapel by sir Harbottle Grimston, master. This obliged him to be in London in term-time, and was a fair introduction to his settlement there, which followed soon after: for he was presented to the rectory of St. Andrew's, Holborn, in Jan. 1665. Afterwards, he was chosen lecturer at the Temple; appointed chaplain to the king; made canon residentiary of St. Paul's, in 1670, as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which stations he acquitted himself like an able, diligent, and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters who died in their infancy, and one son, Dr. Edward Stillingfleet; afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of sir Nicholas Pedley of Huntingdon, serjeant at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him.

In 1663, he went out bachelor, and, in 1668, doctor, of divinity. He was deeply engaged in all the controversies of his times; with Deists, with Socinians, with Papists, with Dissenters. We forbear entering into particulars, as they do not now appear sufficiently interesting; and the catalogue of his works, will give the reader a very tolerable notion of the occasions of his writings, and of the persons to whom they were addressed. In 1689, he was made bishop of Worcester. He had a controversy, in the latter part of his life, with Mr. Locke; who, having laid down some principles in his "Essay on Human Understanding," which seemed to the bishop to strike at the Mysteries of Revealed Religion, fell on that account under his lordship's cognizance. Stillingfleet had always

had the reputation of coming off with triumph in all his controversies, but in this was supposed to be not successful; and some have imagined, that being pressed with clearer and closer reasoning by Locke, than he had been accustomed to from his other adversaries, it created in him a chagrin which shortened his life. There is, however, no occasion to suppose this: for he had been subject to the gout near twenty years, and it is no wonder, when it fixed in his stomach, that it should prove fatal to him; as it did at his house in Park-street, Westminster, March 27, 1699. Stillingfleet was tall, graceful, and well-proportioned; with a countenance comely, fresh, and awful. His apprehension was quick and sagacious, his judgement exact and profound, and his memory very tenacious: so that, considering how intensely he studied, and how he read every thing, it is easy to imagine him, what he really was, one of the most universal scholars that ever lived. His body was carried to Worcester cathedral, and there interred: after which an elegant monument was erected over him, with an inscription written by Dr. Bentley, who had been his chaplain. This, as it proceeds from such a pen, gives a noble and yet just idea of the man, and affords good authority for many particulars recorded of his life, shall be inserted here, after we have given some account of his writings.

They were all collected, and reprinted in 1710, in 6 vols. folio. The first contains, 1. "Fifty Sermons, preached on several Occasions," with the author's life. The second, 2. "Origines Sacræ." 3. "Letter to a Deist," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the scriptures and the Christian religion. 4. "Irenicum: The Unreasonableness of Separation, or an Impartial Account of the History, Nature, and Pleas of the present separation from the Communion of the Church of England." The third volume contains, 5. "Origines Britannicæ, or the Antiquities of the British Churches;" 6. Two Discourses concerning the Doctrine of Christ's Satisfaction," against the Socinians. 7. "Vindication of the Doctrine of the Trinity," in which he animadverts upon some passages in Mr. Locke's Essay. 8. "Answers to two Letters," published by Mr. Locke. 9. "Ecclesiastical Cases relating to the Duties and rights of the Parochial Clergy," a charge. 10. "Concerning Bonds of Resignation of Benefices." 11. "The Foundation of Ecclesiastical Jurisdiction, and as it regards the Legal Supremacy." 12. "The grand question concerning the Bishops' right to vote in Parliament in Cases Capital." 13. "Two Speeches in Parliament." 14. "Of the true Antiquity of London." 15. "Concerning the unreasonableness of a new Separation,

Separation, on account of the Oaths to King William and Queen Mary." 16. "A Vindication of their Majesties Authorities to fill the Sees of Deprived Bishops." 17. "An Answer to the Paper delivered by Mr. Ashton, at his execution, to sir Francis Child, Sheriff of London, with the Paper itself." The fourth, fifth, and sixth volumes contain, 18. Pieces written against the Church of Rome, in controversy with Cressly, Sergeant, and other Popish advocates. Bentley's inscription is this:

"H. S. E.  
 Edvardus Stillingfleet, S. T. P.  
 Ex Decano Ecclesiæ Paulinæ Episcopus  
 Vigorniensis,  
 Jam tibi, quicunque hæc legis,  
 Nisi & Europæ & literati orbis hospes es,  
 Ipse per te notus:  
 Dum rebus mortuibus interfuit,  
 Et sanctitate morum, & oris staturæque  
 dignitate,  
 Et consummatæ eruditionis laude  
 Undique venerandus.  
 Cui in humanioribus literis Critici, in  
 Divinis Theologi,  
 In recondita Historia Antiquarii, in  
 Scientiis Philosophi,  
 In legum peritia Jurisconsulti, in civili  
 prudentia Politici,  
 In Eloquentia Universi,  
 Fasces ultro submiserunt.  
 Major unus in his omnibus, quam alii  
 in singulis;  
 Ut Bibliothecam suam, cui parem  
 Orbis vix habuit,  
 Intra pectus omnis doctrinæ capax  
 Gestasse integram visus sit;  
 Quæ tamen nullos libros noverat

meliores,  
 Quam quos ipse multos scripsit  
 ediditque,  
 Ecclesiæ Anglicanæ defensor semper  
 invictus.

Natus est Cranborniæ in Agro  
 Dorsettensi,  
 XVII Aprilis MDCXXXV, Patre  
 Samuele Generoso.  
 In matrimonio habuit Andream Gul.  
 Dobyns Gen. Filium,  
 Atque ea defuncta  
 Elizabetham Nicolai Pedley Equitis;  
 Fæminas, quod unum dixisse satis est,  
 Tanto marito dignissimas.  
 Obiit Westmonasterii XXVII Martii  
 MDCLXXXIX.  
 Vixit annos LXIII, menses undecim.  
 Tres liberos reliquit sibi superstites,  
 Ex priore conjugio Edvardum, ex  
 secundo  
 Jacobum & Annam:  
 Quorum Jacobus Collegii hujus  
 Cathedralis Canonicus  
 Patri Optimo bene merenti  
 Monumentum hoc poni curavit."

STILLINGFLEET (BENJAMIN, esq;), was grandson to the bishop of Worcester [Q], and equally distinguished as a naturalist and a poet, the rare union so much desired by Dr. Aikin. Both his father and the bishop, were fellows of St. John's-college in Cambridge. His father was also F. R. S. M. D. and Gresham professor of physic: but, marrying in 1692, lost his lucrative offices, and the bishop's favour; a misfortune that affected both him and his posterity. He took orders, however, and obtained, by his father's patronage, the rectory of Newington Butts, which he immediately exchanged for those of Wood-Norton and Swanton in Norfolk. He died in 1708. Benjamin, his only son, was educated at Norwich school, which he left in 1720, with the character of an excellent scholar. He then went to Trinity-college, Cambridge, at the request of Dr. Bentley, the master, who had been pri-

vate tutor to his father, domestic chaplain to his grandfather, and was much indebted to the family. Here he was admitted April 14, 1720; took the degree of B. A. and became a candidate for a fellowship; but was rejected, by the master's influence. This was a severe and unexpected disappointment; and but little alleviated afterwards by the doctor's apology, that it was a pity that a gentleman of Mr. Stillingfleet's parts should be buried within the walls of a college. Perhaps, however, this ingratitude of Dr. Bentley was not of any real disservice to Mr. Stillingfleet. He travelled into Italy; and, by being thrown into the world, formed many honourable and valuable connections. The present lord Barrington gave him, in a very polite manner, the place of master of the barracks at Kenlington; a favour to which Mr. Stillingfleet, in the dedication of his "Calendar of Flora" to that nobleman, 1761, alludes with great politeness, as well as the warmest gratitude. His "Calendar" was formed at Stratton in Norfolk, in Norfolk, in 1755, at the hospitable seat of Mr. Marsham, who had made several remarks of that kind, and had communicated to the public his curious "Observations on the Growth of Trees." But it was to Mr. Wyndham, of Felbrig in Norfolk, that he appears to have had the greatest obligations. He travelled abroad with him; spent much of his time at his house; and was appointed one of his executors; with a considerable addition to an annuity which that gentleman had settled upon him in his life-time. Mr. Stillingfleet's genius led him principally to the study of history, which he prosecuted as an ingenious philosopher, an useful citizen, and a good man. Gray the poet makes the following favourable mention of him, in one of his letters, dated from London, in 1761: "I have lately made an acquaintance with this philosopher, who lives in a garret [R] in the winter, that he may support some near relations who depend upon him. He is always employed, consequently (according to my old maxim) always happy, always chearful, and seems to me a worthy honest man. His present scheme is to send some persons, properly qualified, to reside a year or two in Attica, to make themselves acquainted with the climate, productions, and natural history of the country, that we may understand Aristotle, Theophrastus, &c. who have been Heathen Greek to us for so many ages; and this he has got proposed to lord Bute, no unlikely person to put it in execution, as he is himself a botanist." An epistle by Mr. Stillingfleet, in 1723, is printed in the Poetical Magazine, 1764, p. 224. He published, about 1733, an anonymous pamphlet, entitled, "Some Thoughts concerning Happiness;" and, in 1759, ap-

[R] This is not to be understood literally.

peared a volume of "Miscellaneous Tracts," chiefly translated from essays in the "Amœnitates Academicæ," published by Linnæus, interspersed with some observations and additions of his own. In this volume he shews a taste for classical learning, and entertains us with some elegant poetical effusions. He annexed to it some valuable "Observations on Grasses," and dedicated the whole to George lord Lyttelton. A second edition of it appeared in 1762; a third in 1775. Mr. Stillingfleet likewise published "Some Thoughts occasioned by the late Earthquakes, 1750," a poem, in 4to; "Paradise Lost," an oratorio, set to music by Stanley, 1760, 4to; "The Honour and Dishonour of Agriculture, translated from the Spanish, 1760," 8vo; and "Principles and Powers of Harmony, 1771," 4to; a very learned work, built on Tartini's "Trattato di Musica secondo la vera scienza dell' Armonia." These, and his "Essay on Conversation, 1757," in the first volume of Doddsley's collection of Poems, entitle him to no small degree of rank among our English polite writers. The "Essay" is addressed to Mr. Wyndham, with all that warmth of friendship which distinguishes the author. As it is chiefly didactic, it does not admit of so many ornaments as some compositions of other kinds. It contains, however, much good sense, shews a considerable knowledge of mankind, and has several passages that, in point of harmony and easy versification, would not disgrace the writings of our most admired poets. Here more than once Mr. Stillingfleet shews himself still sore from Dr. Bentley's cruel treatment of him; and towards the beautiful and moral close of this poem (where he gives us a sketch of himself) seems to hint at a mortification of a more delicate nature, which he is said to have suffered from the other sex. This too may perhaps account for the asperity with which he treats the ladies in the "Verses" printed in the sixth volume of the "Select Collection of Poems, 1781." To these disappointments it was perhaps owing that Mr. Stillingfleet neither married, nor went into orders. His London residence was at a sadler's in Piccadilly, where he died a bachelor, Dec. 15, 1771, aged 69, leaving several valuable papers behind him. To these Mr. Pennant alludes in a beautiful elogium on him, prefixed to the fourth volume of the "British Zoology," when he says, "I received the unfinished tokens of his regard by virtue of his promise; the only papers that were rescued from the flames to which his modesty had devoted all the rest." He was buried in St. James's church, without any monument. A good portrait [s] of him has been engraved by Val. Green,

[s] Inscribed, "BENJAMIN STILLINGFLEET, Esq;

To revive in their memories the image of so worthy a man,  
many of these Prints have been distributed among his Friends.

*Multis ille lupis fœcibus cecidit.*"

from

from an original by Zoffanij, then in the possession of Mr. Torriano; but afterwards the property of Mr. Lister, lieutenant-governor of Greenwich Hospital; who had 150 prints taken from it. This is his only monument; his friends thinking his literary works sufficient to preserve his memory. Mr. Stillingfleet's eldest sister, Elizabeth, was married to Mr. Locker, of whom we have already given some memoirs. Mr. Stillingfleet had ordered all his papers to be destroyed at his death, possibly not choosing that any thing of his should be published afterwards. He had, however, printed in 8vo, eighteen copies of the following oratorios: 1. "Joseph." This drama, he observes, appearing to be unfit for the stage, was not filled up with the number of songs necessary to give it a proper length of time for performing. 2. "Moses and Zipporah." The plan of this drama was first thought of and laid Feb. 9, 1760, at night; and the recitative was finished on Thursday the 14th following, at eleven at night. The songs were begun Monday the 18th following, and finished on the Thursday following, all but the first song in the third act. 3. "David and Bathsheba." The first sketch was begun Jan. 9, 1758, ended Jan. 12, songs and all: and not much altered afterwards. Finished June 6, 1758. 4. "Medea." Begun March 8, at ten at night; finished March 20, at ten in the morning, the same year, songs and all; nearly the same as in this [printed] book. Without songs it was finished March . . . at eleven in the morning. These memoranda are from his own handwriting; as is the following *new song*, intended to take place of one before written for "Medea:"

" Dismal fate of womankind!  
Destin'd from their birth to ill!  
Slave in body and in mind,  
Subject to some tyrant's will.  
Young, to wilful man a prey;  
Old, despis'd and cast away."

STOBÆUS (JOANNES), an ancient Greek writer, lived in the fifth century, as is generally supposed [r]; for nothing certain is known, and therefore nothing can be affirmed of him. What remains of him is a collection of extracts from ancient poets and philosophers: yet this collection is not come down to us entire; and even what we have of it appears to be intermixed with the additions of those who lived after him. These extracts, though they give us no greater idea of Stobæus than that of a common-place transcriber, are yet curious and useful, as they present us with many things of various kinds, which are to be found no where else; and therefore



have always been highly valued by the learned. It appears beyond dispute, in Fabricius's opinion, that Stobæus was not a Christian, because he never meddled with Christian writers, nor made the least use of them, in any of his collections. The "Excerpta of Stobæus," were first published in Greek at Venice, in 1536, and dedicated to Bembo, who was then the curator of St. Mark's library there, and furnished the manuscript: but they have been often published since from better manuscripts, with Latin versions and notes by Gesner, Grotius, and other learned men; particularly at Paris, in 1623, 4to.

STOCK (CHRISTIAN), a celebrated scholar and Orientalist, was born at Camburg, in 1672, became a professor at Jena, in 1717, and died in 1733, with a very high reputation, particularly for Oriental literature. The chief of his works are, 1. "Disputationes de pœnis Hebræorum capitalibus." 2. "Clavis Linguae Sanctæ Veteris Testamenti." 3. "Clavis Linguae Sanctæ Novi Testamenti." These two last, which are a Hebrew and a Greek lexicon, for the words contained in the sacred writings, have been much approved, have gone through several editions, and received improvements and additions.

STONE (JOHN), an English painter, was an extraordinary copier in the reigns of Charles I. and II. He was bred up under Cross; and took several admirable copies, after many good pictures in England. His copies were reckoned the finest of any that had been then done in this nation. He did also some imitations after such masters as he more particularly fancied; which performances were in good repute, and received into the best collections. He spent thirty-seven years abroad in the study of his art, where he improved himself in several languages, being besides a man of some learning. He died in London Aug. 24, 1657.

STONE (EDMUND), an eminent, though self-taught mathematician, was a native of Scotland, and son to a gardener in the service of the duke of Argyle. It is rather extraordinary, that neither the time or place of his birth is exactly known, nor even the time of his death. The chief account of him that is extant is contained in a letter written by the celebrated chevalier Ramsay to father Castel, a Jesuit at Paris, and published in the Journal de Trevoux, p. 109. From this it appears, that when he was about eighteen years of age, his singular talents were discovered accidentally by the duke of Argyle, who found that he had been reading Newton's Principia. The duke was surpris'd, entered into conversation with him, and was astonish'd at the force, accuracy, and candour of his answers. The instructions he had received amounted to no more than having been taught to read by a servant of the duke's,

duke's, about ten years before. "I first learned to read," said Stone, "the masons were then at work upon your house: I went near them one day, and I saw that the architect used a rule and compasses, and that he made calculations. I enquired what might be the use of these things; and I was informed that there was a science called arithmetic: I purchased a book of arithmetic, and I learned it. I was told there was another science called geometry: I bought the books, and I learned geometry. By reading I found that there were good books in these two sciences in Latin: I bought a dictionary, and I learnt Latin. I understood that there were good books of the same kind in French: I bought a dictionary, and I learned French. And this, my lord, is what I have done. It seems to me that we may learn every thing, when we know the twenty-four letters of the alphabet." Delighted with this account, the duke drew him from obscurity, and placed him in a situation which enabled him to pursue his favourite objects. Stone was author and translator of several useful works: 1. "A new mathematical Dictionary," 8vo, 1725. 2. "Fluxions," 8vo, 1730. The direct method is a translation of L'Hospital's *Analyse des infiniment petits*, from the French; and the inverse method was supplied by Stone himself. 3. "The Elements of Euclid," 2 vols. 8vo, 1731. This is a neat and useful edition of the Elements of Euclid, with an account of the life and writings of that mathematician, and a defence of his elements against modern objectors. 4. "A paper in the Philosophical Transactions, vol. xli. p. 218, containing, "an account of two species of lines of the third order, not mentioned by sir Isaac Newton, or Mr. Sterling; and some other small productions.

Stone was a fellow of the Royal Society. He is described by Ramsay as a man of the utmost modesty and simplicity, animated by a pure and disinterested love of science. He discovered sometimes, by methods of his own, truths which others had discovered before him. On these occasions he was charmed to find that he was not the first inventor, but that others had made a greater progress than he supposed.

STORK (ABRAHAM), a Dutch painter of sea-pieces and sea-ports, died in 1708, but the time of his birth, and the master under whom he studied, have not been recorded. He was a native of Amsterdam, where he might naturally imbibe a taste for that kind of scenery which he usually represented; consisting of boats, barges, and ships, with many persons engaged in different employments, lading or unlading the vessels. He studied assiduously after nature, and usually sketched from the real objects, so that a strong character of truth is the great recommendation of his seas, rocks, and harbours. His figures

are

are small, but usually designed with great exactness, and so numerous in most of his pieces, as to afford a great fund of entertainment. He had a brother who was a painter of landscapes, and chiefly represented views of the Rhine, but was not equal to him. A capital picture of Abraham Stork is, the reception of the duke of Marlborough, in the river Amstel.

STOW (JOHN), an eminent English antiquary, was born in London about 1525 [u]; and very probably in Cornhill, since it is certain that both his father and grandfather lived there, and were persons of good substance and credit. There is no account of any circumstances relating to his youth, except that he was bred to his father's business, which, there is reason to suppose, was that of a taylor. When he quitted Cornhill is uncertain; but, in 1549, we find him situated within Aldgate, from whence he afterwards removed to Lime-street ward, and there he continued till his death. He began early to apply himself to the study of the history and antiquities of England, even so as to neglect his calling, and hurt his circumstances. It was about 1560, that he conceived thoughts of compiling an English chronicle; and he spent the remaining part of a long life in collecting such things relating to this kingdom as he esteemed worthy to be transmitted to posterity. He had pursued these studies some time, and had acquired a name by his skill in them, when, perceiving how little profit he was likely to gain from his industry, he was upon the point of deserting them, in order to apply himself more diligently to the business of his profession; and the expensiveness of purchasing manuscripts was an additional motive to this resolution. But Dr. Matthew Parker, archbishop of Canterbury, who was an excellent antiquary, and a generous encourager of those studies, persuaded him to continue his pursuits, and assisted him during his life by several benefactions.

The first work which he published was, "A summary of the Chronicles of England, from the coming in of Brute unto his own time." He began this work at the desire of the lord Robert Dudley, afterwards earl of Leicester; and the occasion of it was this: In 1562, Mr. Stow, in his search after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordship's grandfather, during his imprisonment in the Tower, entitled, "The Tree of the Commonwealth[x];" which he dedicated to king Henry VIII. though it never came to his majesty's hand. Mr. Stow kept the original himself, and transcribed a fair copy of it, which he presented to lord Dudley, who upon this requested him to

[u] Strype's Life of Stow, prefixed to Stow's Survey of London, printed in 1720.

[x] See Art. EDMUND DUDLEY.

draw up some work of the same nature. The indefatigable antiquary therefore collected this summary, and dedicated it to his lordship: it was reprinted in 1573, 8vo, with additions. This same year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen; being "A Chronicle of Britain, and the Kings and Queens of that Kingdom," printed and reprinted by Raphael Hollinshed, and going commonly under his name. The last and largest edition of that work, in 1587, contains many considerable additions of Mr. Stow; indeed the main part of the continuation of that history from 1573 to 1587. In 1598, he published his "Survey of London, containing the original, antiquity, increase, modern estate, and description of that city," in 4to. This useful and valuable work has been reprinted several times, with additions and improvements by the author, and after his death by others; and, in 1720, a fifth edition of it was published, in 2 vols. folio, by Mr. Strype, with the author's life and additions by himself. In 1600, Mr. Stow set forth his "*Flores historiarum*;" that is, his "Annals of this Kingdom from the Time of the ancient Britons to his own." This work was nothing else but his "Summary" greatly enlarged, which he dedicated to archbishop Whitgift. It was reprinted five years after with additions; but even in this improved state it was no more than an abridgement of a much larger history of this nation, which he had been above forty years collecting out of a multitude of ancient authors, registers, chronicles, lives, and records of cities and towns; and which he intended now to have published, if the printer, probably fearing the success of it, after the late appearance of so large a chronicle as that of Hollinshed, had not chosen rather to undertake this abstract of Mr. Stow's work.

Towards the latter end of his life, finding himself reduced to narrow circumstances, for his pursuits had been rather expensive than profitable to him, he addressed the lord-mayor and aldermen, that, in consideration of his services to the city, and in order to assist him in farther designs, they would grant him two freedoms of the city: and, some years after, he presented another petition to them, setting forth, that he was of the age of threescore and four; that he had, for the space of almost thirty years last past, set forth divers works to them, and that he therefore prayed them to bestow on him a yearly pension, whereby he might reap somewhat towards his great charges. Whether these applications had any success, is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unless we reckon for such his being appointed the first-chronicler of it: yet no great salary could be annexed to this place, since he was obliged

obliged to request a brief from king James I. to collect the charitable benevolence of well-disposed people for his relief. What the city contributed upon this occasion, may be estimated from what was collected from the parishioners of St. Mary Woolnoth, which was no more than seven shillings and sixpence. He died of a stone-colic, April 5, 1605, and was interred in the church of St. Andrew Underhaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his eightieth year. His person and temper are thus described by Mr. Edmund Howes, who knew him very well: "He was tall of stature, lean of body and face; his eyes small and chrySTALLINE; of a pleasant and chearful countenance; his sight and memory very good; and he retained the true use of all his senses to the day of his death. He had an excellent memory; was very sober, mild, and courteous to any that required his instructions. He always protested never to have written any thing either for envy, fear, or favour, nor to seek his own private gain or vain-glory; and that his own pains and care was to write truth."

As to his literary character, he was an unwearied reader of all English history, whether printed or in manuscript; and a searcher into records, registers, journals, original charters, instruments, &c. Nor was he contented with a mere perusal of these things, but was ambitious of possessing them as a great treasure; and by the time he was forty years of age, he had raised a considerable library of such works. His study was stored, not only with ancient authors, but likewise with original charters, registers, and chronicles of particular places. He had the greater opportunity of enriching himself with these things, as he lived shortly after the dissolution of the monasteries, when they were dispersed and scattered abroad into divers hands out of those repositories. It was his custom to transcribe all such old and useful books as he could not obtain or purchase; thus he copied six volumes of collections for his own use, which he afterwards sold to Mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquary, since he was not satisfied with reports, nor with the credit of what he had seen in print, but had recourse to the originals: and he made use of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, in order to consult and transcribe from ancient records and charters. With regard to his religion, he was at first in all probability a favourer of Popery: for, in 1568, the state had a jealousy of him, which occasioned an order of council to Dr. Grindal, bishop of London, to cause his library to be searched for superstitious books, of which fort several were found there: and it is very likely, that his known inclination

clination that way might be the ground of other troubles, which he underwent, either in the ecclesiastical commission, or in the star-chamber: for it is certain, that, about 1570, he was accused, though falsely, as appeared upon trial, before the ecclesiastical commissioners, upon no less than a hundred and forty articles. Papist or Protestant, he was an honest and generous man, unpotted in his life, and useful in his pursuits.

To conclude: is it not a little extraordinary, that Stow, our most famous antiquary, and Speed, one of our best early historians, should both have been tailors?

STRABO, an excellent writer of antiquity, who died at the beginning of the emperor Tiberius's reign [y], has left us a very valuable work, in seventeen books, "*De rebus geographicis.*" His family was ancient and noble, and originally of Gnosus, a city of Crete; but he was born at Amasia, a town of Pontus. The greatest care was taken of his education; for, as we learn from himself, there was not a school in Asia, whose master had any reputation to which he was not sent. He was sent to Nyssa, when he was very young, to learn rhetoric and grammar; and afterwards applied himself to philosophy, and heard the masters of the several sects. Xylander, his Latin translator, supposes him to have embraced the Peripatetic doctrines and discipline; but this, as the learned Casaubon and others have observed, is expressly against several declarations of his own, which shew him plainly enough to have been a Stoic. Ancient authors have said so little about him, that we know scarcely any circumstances of his life, but what we learn from himself. He mentions his own travels into several parts of the world, into Egypt, Asia, Greece, Italy, Sardinia, and other islands: he says, that he went from Armenia westward, till he came to that part of Etruria, which is overagainst Sardinia; and southward, from the Euxine sea to the extremities of Æthiopia. He did not go so far as to Germany: on which account it is less to be wondered, if he had not described the countries this way with his usual clearness and accuracy [z]. Cluver says, that he has not; yet others have commended even this part of his geography. He mentions several of his contemporaries, and several facts, which shew him to have lived in the reigns of Augustus and Tiberius; but the year of his death is not known.

His books of geography are indeed among the most valuable ancient works. The two first are employed in shewing, that the study of geography is not only worthy of, but even neces-

[y] Fabric. Bibl. Græc. tom. i. & Strabonis vita ab J. Casaubono prefix. edit. Strabon. Amst. 1707.

[z] Antiq. Germ. l. iii. c. i.

fary to a philosopher; the third describes Spain; the fourth, Gaul and the Britannic isles; the fifth and sixth, Italy and the adjacent isles; the seventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Chersonesus, and Epirus; the eighth, ninth, and tenth, Greece, with the neighbouring isles; the four following, Asia within mount Taurus; the fifteenth and sixteenth, Asia without Taurus, India, Persia, Syria, Arabia; and the seventeenth, Egypt, Æthiopia, Carthage, and other places of Africa. It has been usual to consult this work, just as we should consult a geographical dictionary; but it richly deserves a continued and attentive reading, not on account of its geographical knowledge only, but for many philosophic remarks and historical relations, that are to be found in it; for Strabo was a man of great thought and judgement, as well as reading and travelling; and therefore did not content himself with barely noting the names and situations of places, but very frequently explains the customs, manners, policy, and religion of particular nations, and also takes occasion to speak of their famous men.

Strabo's work was published with a Latin version by Xylander, and notes by Isaac Casaubon, at Paris, 1620, in folio; but the best edition is that of Amsterdam in 1707, in 2 vols. folio, by the learned Theodore Janfonius ab Almelooveen, with the entire notes of Xylander, Casaubon, Meursius, Cluver, Holstenius, Salmasius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is subjoined the Chrestomathia, or epitome of Strabo; which, according to Dodwell, who has written a very elaborate and learned dissertation about it, was made by some at present unknown person between the years of Christ 679 and 996. It has been found of some use, not only in helping to correct the original, but in supplying in some measure the defect in the seventh book. Dodwell's dissertation is prefixed to this edition. Strabo composed other works, of which we can only deplore the loss, as we may with the justest reason.

STRADA (FAMIANUS), a very ingenious and learned Jesuit, was born at Rome the latter end of the sixteenth century; and taught rhetoric there, in a public manner, for fifteen years. He wrote several treatises upon the art of oratory, and published some orations, probably with a view of illustrating by example what he had inculcated by precept. But his "*Prousiones academicæ*," and his "*Historia de Bello Belgico*," are the works which raised his reputation, and have preserved his memory. His "*History of the War of Flanders*," was published at Rome, the first decade in 1650, the second in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin,

as all allow; but its merit in other respects has been variously determined. Scioppius attacked it in his manner, in a book entitled, *Infamia Famiani*: but Scioppius was a man of great malice and passion, as well as great parts and learning, which makes his censures little regarded. Bentivoglio, in his memoirs, affirms, that Strada's history is fitter for a college, than a court, because he has meddled so much with war and politics, neither of which he understood. The Jesuit Rapin [A], speaking of the viciousness of a compounded and multi-form style in history, says, "this was the fault of Strada, who, by the beauty of his imagination, and the great variety of his reading, has mixed such different characters and manners: but such a mixture, as he shews in his way of writing, how agreeable soever it may be thought, loses much of perfection." The late lord Bolingbroke, in his "Letters upon history [B]," has been very severe upon Strada: he calls him "a Rhetor," and says, "that one page of Tacitus outweighs whole volumes of him. I single him out," adds his lordship, "among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself."

His "*Prolusiones academicæ*," shew great ingenuity, and a masterly skill in classical literature; that prolusion especially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them versifying according to his own strain. They have been often printed; and, as they relate chiefly to polite literature, are not unpleasing; except that they are written, like his history, a little too rhetorically. Strada was born, according to Saxius [C], in 1572, and died in 1649.

STRADA (JOHN), or STRADANUS, a Flemish painter, born at Bruges in 1536 [D], was famous in several branches of his art. He painted history, battles, chaces, and animals, all with great success. His family was illustrious, but his inclinations led him to the study of painting; and to complete his knowledge of the art he went to Italy. The exquisite remains of antiquity, with the works of Raphael, and other great painters, were the models which enabled him to attain considerable eminence in his profession. Florence was the place where he chose to fix his residence, though invited to several others, and there the best of his works remain. He died there in 1604, at the age of sixty-eight. His taste is esteemed good, though not entirely divested of the Flemish style, after all his diligent study in Italy. The tone of his colouring, however,

[A] Reflex. sur la hist.

[B] Letter V.

[C] Onomasticon, vol. iv. p. 262.

[D] The dates here are taken from Pil-

kington's Dictionary; they are differently given in some books, and the differences are there stated and estimated. See his Dictionary of Painters.



is pleasing, and his works maintain an honourable place with those of Salviati, Volterra, and others.

STRAIGHT (JOHN), rector of Findon in Sussex, to which he was presented by Magdalen-college, Oxford [E], being fellow of that society, was author of the following poems in Dodley's collection, vol. v. p. 244, &c. "To Mr. J[ohn] H[oadly], at the Temple, occasioned by a Translation of an epistle of Horace, 1730." "Answer to some Verses from Mr. J. H. 1731." "Cupid and Chloe." "The Poet to his false Mistress," &c. These pieces are excellent, and much in the manner of Prior. Mr. Straight was ever in a state of perfection, as it were, for his extraordinary parts and eccentric good sense; by which he entirely got rid of his good enthusiastic father's prejudices (in which he was educated) in favour of those visionaries the French prophets, by whom he was eaten up and betrayed. Mr. Straight married the daughter of Mr. Davenport, vicar of Broad Hinton, Wilts, whom he left a widow with six children. After his death, two vols. 8vo, of "Select Discourses" were published for their benefit; which though never designed for the press, were extremely worthy of it. His circumstances and health were particularly hurt by his turning farmer, merely for the sake of his numerous family, and dying soon after, before he had time to retrieve the first expences. The following letter, occasioned by bishop Hoadly's giving him the prebend of Westminster in Salisbury cathedral, is a singular curiosity. It expresses a natural simplicity of joy, such as cannot often be displayed upon a similar occasion [F].

"My Lord,

1732.

"I just now received your lordship's most surprising, generous, opportune, beatific letter. I was dead till I received it, but it has given new life: I feel myself gay, elated. . . I have been tythe-gathering these three weeks, and never thought to enquire after any thing for the future but the price of corn; but now I shall see London again, I shall see Sarum again, I shall see the bishop again;

Shall eat his oysters, drink his ale,

Loos'ning the tongue as well as tail;

I shall be poetical, oratorical, ambitious; I shall write again to the young divine [G]; nay, I don't know but to the public. But I must suppress the extravagance of my joy, and think of proper terms to express my gratitude. I can only wish your lordship and myself a long life to shew it. I am, &c.

"J. STRAIGHT.

STRANGE (Sir ROBERT), an English engraver of the first eminence, was born in the island of Pomona in Orkney, July

[E] Gen. Mag. 1776, p. 214.  
ceased, vol. iii.

[F] Letters by several eminent persons deceased.  
[G] Mr. John Hoadly.

14, 1721. He was lineally descended from sir David Strange, or Strang, a younger son of the family of the Stranges, or Strangs, of Balcaisky in the county of Fife, who settled in Orkney at the time of the Reformation. He received his classical education at Kirkwall in Orkney, under the care of a learned, worthy, and much-respected gentleman, Mr. Murdoch M'Kenzie, still alive; who has rendered great service to his country by the accurate surveys and charts he has given of the island of Orkney, and of the British and Irish coasts.

Mr. Strange was originally intended for the law, but that profession ill according with his peculiar turn of mind, he quitted it in a short time, and while yet uncertain whither his genius really pointed, went aboard a man of war bound for the Mediterranean. From this voyage he returned so much disgusted with a sea-life, that he again betook himself to pursuits of law; and might have continued to prosecute them through life, and his talents as an artist been for ever lost to the world, if his brother had not accidentally discovered in his bureau a variety of drawings and unfinished sketches, with which he appears to have amused those hours that his friends supposed devoted to severer labours. These first essays of genius struggling to display its peculiar powers, were shewn to the late Mr. Richard Cooper, at Edinburgh, the only person there who, at that time, had taste in such performances; they were by him very highly approved, and he immediately proposed that the young man should be regularly placed under his tuition. This measure, coinciding perfectly with his own inclinations, was accordingly adopted. The rapid progress which he made under this master's instructions soon satisfied his friends that in making the arts his study and profession, he had yielded at last to the bent of nature, and was following the course which genius prompted him to pursue.

While he was thus assiduously engaged in laying the foundation of his future fame, a fatal interruption to the arts of peace took place in Scotland, by the arrival of the young chevalier; and Strange, urged by many motives, and particularly by the desire of gaining a hand which was already become necessary to his happiness, joined the rebel army. He continued to act with it, as one of the troops styled the Life-Guards, a post of danger as well as honour, till the total defeat of the Pretender's few remaining troops on the field of Culloden, obliged him and all those who escaped the carnage of the day, to fly for shelter to the Highland hills. There young Strange, among the rest, continued concealed for many months, enduring hardships, the detail of which would seem to make dear the purchase even of life itself. Before the period of this overthrow, and soon after the battle of Falkirk, he so narrowly

rowly escaped the severest fate of war, that the accident deserves to be recorded. Having received command to execute some military order, in the absence of an aid-de-camp, he was riding for that purpose along the shore, when the sword which he carried was bent in his hand by a ball from one of the king's vessels stationed off the coast.

When the vigilance of pursuit was somewhat abated, Strange left the Highlands, and returned Edinburgh, where, for the first time, he began to turn his talents to account, and contrived to maintain himself, in concealment, by the sale of small drawings of the rival leaders in the rebellion, many of which must still be extant. They were purchased, at the time, in great numbers, at a guinea each. A fan also, the primary destination of which gave it in his eyes an additional value, and where he had, on that account, bestowed more than usual pains, was sold at this period, with a sad heart, "*non hos quæsitum munus in usus*," to the earl of Wemyss; who was too sensible of its value to suffer it to be repurchased, when that was proposed a short time afterwards.

Tired of a life of alarm and privacy, Mr. Strange, at length, after much difficulty, procured a safe conduct to London, intending to embark for France; but not till he had received the reward peculiarly due to the brave; and made that hand his own, for the sake of which he had risked his life in the field. The name of the lady to whom he was thus united in the year 1747, and in whose steady affection, through the whole of a long life, all those dangers were forgotten, was Isabella Lumisden, the daughter of an ancient and respectable family; and sister to a gentleman now well known in the literary world for his instructive work on the antiquities of Rome.

Having safely reached London, Mr. Strange completed his intention of visiting France; and after remaining a considerable time at Rouen, respected and beloved by all the companions in exile whom he found there, and obtaining an honorary prize given by the academy of that place, where his competitors were very numerous, proceeded to Paris, and prosecuted his studies with infinite assiduity, chiefly under the direction of the celebrated Le Bas. It was from this master that he had the first hint of the use of the instrument commonly called the *dry needle*, which he afterwards greatly improved by his own genius, and by which he added such superior beauties to his engravings.

In the year 1751, he finally removed his family to London; and at this period, when historical engraving had made but little progress in Britain, he began to devote himself to this higher and more difficult species of his art; of which, therefore, in this country, he is justly entitled to be considered as the father. It

was about this time that by refusing to engrave a portrait of his present majesty, he incurred the strong displeasure of lord Bute; whose conduct towards him the historian of his life will find detailed, with many other interesting circumstances, in a letter to that nobleman, which Mr. Strange published in the year 1775. It is not easy, or perhaps possible, in this country, for power to depress merit; and so it proved in the case of this artist, who rose in spite of all opposition. With respect to the painting which he thus refused to engrave, it is said that a personage, apparently more concerned in the question than lord Bute, has since commended the spirit of the artist, who scorned to perpetuate so wretched a performance.

In 1760 Mr. Strange set out for Italy, which, as the seat of the fine arts, he had long been anxious to visit. The drawings made by him in the course of this tour, several of which he afterwards engraved, are now in the possession of lord Dundas. Every where throughout Italy singular marks of attention and respect accompanied him, not only from illustrious personages, but from the principal academies of the fine arts which he visited in his route. He was made a member of the academies of Rome, Florence, and Bologna, and professor of the royal academy at Parma. Nothing indeed shews more strongly the high estimation in which his talents were held at Rome, than the compliment which was paid him by signor Roffanelli, in painting the ceiling of that room in the Vatican library, where the collection of engravings is preserved. The painting represents the progress of the art of engraving, and, among the portraits of those who were most eminent in it, that of Strange is introduced. He is represented holding under his arm a volume on which his name is inscribed; an honour paid to no British artist but himself. Similar marks of high respect were also bestowed on his talents in France. In particular, he was made a member of the royal academy of painting at Paris, the highest honour ever conferred on any foreigner.

With respect to the works of this artist, he left fifty capital plates, still in good condition, which are carefully preserved by his family. They are engraved from pictures of the most celebrated painters of the Roman, Florentine, Lombard, Venetian, and other schools. Their subjects are historical, both sacred and profane, poetical, and allegorical. From his earliest establishment in life, Mr. Strange selected carefully about 80 copies of the finest and most choice impressions of each plate which he engraved, intending to present them to the public when age should disable him from adding to their number. These he collected into as many volumes, arranged in the order of their publication. To each volume he prefixed two portraits of himself, on the same plate, the one an etching, the other a finished proof,

proof, from a drawing by John Baptiste Greuse. This is the last plate he engraved, and is a proof that neither his eyes nor hand were impaired by years. It shews likewise the use he made both of aqua fortis and of the graver. Each volume, besides a dedication to the king, contains an introduction, on the progress of engraving; and critical remarks on the pictures from which his plates were taken.

Among these engravings, it will be observed, there is only one from the painting of any native artist of this country; and that is from Mr. West's apotheosis of the king's children. This painting he solicited his majesty's permission to engrave, which was granted with the utmost readiness; and every accommodation which the palace could give was liberally furnished to him, while engaged in the undertaking; in the progress of which he was often visited both by the king and the royal family. Before the work could be completed his avocations called him to Paris, and he expected to have been forced to leave the engraving unfinished till his return; but his majesty, in a manner peculiarly flattering, consented to let him take it with him. In return for so much condescension, when a few copies of this engraving had been struck off, the plate itself was destroyed, by cutting out the principal figure, which, after being gilt, was presented to his majesty.

On the 5th of Jan. 1787, Mr. Strange received the honor of knighthood, a distinction which flattered him the more, as it appeared to mark a peculiar eminence in his profession; and proved that his royal patron was fully sensible of the merit, which his minister had once vainly attempted to crush.

Sir Robert enjoyed his honours but for a short period. On the 5th of July, 1792, he fell a victim to a complaint of an asthmatic nature, with which he had been long severely afflicted. It is for those who were best acquainted with his character, while living, to conceive with what sentiments of regret this melancholy event, though neither untimely nor unexpected, could not but be felt by his family and friends. Of all men whom the writer of this narrative ever knew, sir Robert Strange possessed the mildest and most ingenuous manners, joined to dispositions of mind the most liberal and benign. There was in his temper an endearing gentleness which invited affection; and in his heart a warm sincerity, immediately perceptible, which infallibly secured it. To know him and be his enemy was impossible. Unassuming even to a fault, and with a diffidence which anxiously shunned pretension, his opinions both of thinking and of expressing himself, even on the most unimportant occasions, laid an irresistible, though unconscious claim, to taste, to sentiment, and to genius. These, indeed, a skilful physiognomist, if such a person exists, might have read distinctly in the

features of his countenance; though Lavater to support a theory, or misled by an imperfect likeness, has asserted the contrary. The head engraved from Greuse, and prefixed to sir Robert's posthumous volume, bears a strong, though scarcely a striking resemblance, to the original, and will probably be thought to justify what is here advanced. It may certainly with equal truth be added, that in the whole of his deportment and general demeanour, there was a remarkable degree of grace and modest dignity.

To these qualities, for which *engaging* is a phrase too tame, sir Robert added a liberality of sentiment upon all subjects, which bespoke such a strength and soundness of understanding as would probably have secured him considerable eminence, even if his peculiar talents had been mistaken, and law had continued the object of his professional pursuit. Though engaged, from the motives which have been suggested, in the support of a cause more allied to prejudice than connected with sound reason, reflection made him early sensible of his error, (the romantic occasion of which points out, in some degree, the generous ardour of his genius,) and his riper years paid the tribute of sincere attachment to that establishment of the state, which his arm had once been raised to overthrow. With a just and enlarged sense of political relations, religious principles the most zealous were conjoined; but his religion, though warm, was tolerant; and his devotion, like his other virtues, altogether devoid of ostentation.

He left behind him, besides his lady, a daughter and three sons; all of whom his honourable exertions would have sufficed to place in a state of independence, even though honest ambition had not impelled the whole of them to increase, by their own efforts, the inheritance descending from their father. The extreme assiduity with which he laboured for this purpose is the only circumstance in sir Robert's history which yet remains unnoticed. In the coldest seasons, when health permitted him, he went to work with the dawn, and the longest day was too short to fatigue his hand. Even the most mechanical parts of his labours he would generally perform himself; choosing rather to undergo a drudgery so unsuitable to his talents than trust to others, or be the means of engaging them in a profession, which, notwithstanding his own deserved success, he never thought deserving of recommendation. In this conviction, he was always extremely solicitous to keep the pencil out of his children's hands, lest taste should have influenced any of them to prosecute the same pursuits, to which he had devoted a life of unwearied diligence and application.

His remains were interred, in compliance with what had long been known to be his own modest desire, in the most private manner,

manner, in Covent Garden church-yard; his ashes being placed immediately adjoining to those of a daughter once tenderly beloved. A simple tablet, with his name inscribed, is all that distinguishes the spot. The works indeed of such an artist form his truest and most appropriate monument. These no time has power to destroy, and, as long as the labours of taste shall be objects of admiration among mankind, these assuredly will perpetuate his reputation; and with it a name not more to be remembered for the genius which gave it lustre, than the virtues by which it was adorned.

STREATER (ROBERT), an English painter, was born in 1624, and, being a person of great industry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in history, architecture, and perspective; and shewed himself a great master by the truth of his outlines, and skill in foreshortening his figures. He was also excellent in landscape and still-life; and there is some fruit of his painting yet to be seen, which is of the highest Italian style, for pencilling, judgement, and composition. It has been said, that he was the greatest and most universal painter England ever bred, which is supposed to have been owing in some measure to his reading; for he was reputed a very good historian. He had a very good collection of Italian books, drawings, and prints, after the best masters. Upon the restoration of Charles II. he was made his majesty's serjeant-painter. He became violently afflicted with the stone, and resolved to be cut; which the king hearing, and having a great kindness for him, sent on purpose to France for a surgeon, who came and performed the operation; which, however, Streater did not survive. He died in 1680, having spent his life in great esteem and reputation. His principal works were in the Theatre at Oxford; some ceilings at Whitehall, now burnt; the battle of the giants with the gods, at sir Robert Clayton's; the pictures of Moses and Aaron, at St. Michael's church in Cornhill, &c. &c.

STROZZI (TITUS and HERCULES), father and son; two poets of Ferrara, who both wrote in Latin. Their poems were printed together at Venice, 8vo. 1513: and consist of elegies and other compositions, in a pure and pleasing style. Titus died about 1502, at the age of 80. Hercules, his son, was killed by a rival in 1508. Strozzì was also an illustrious name at Florence, which migrated with the Medicis into France; and there rose to the highest military honours, as they had in their own country attained the greatest commercial rank. There have been also several other writers of the name, of whom we shall notice only one, as most remarkable.

STROZZI (CYRIACO), a profound student in the works of Aristotle, and therefore considered as a Peripatetic philosopher, was

was born at Florence in 1504. He travelled over a great part of the world, and pursued his studies wherever he went. He was a professor of Greek and of philosophy at Florence, Bologna, and Pisa, in all which places he was highly esteemed. He died in 1565, at the age of 61. He added a ninth and a tenth book to the eight books of Aristotle's politics, and wrote them both in Greek and Latin. He had so completely made himself master of the style and sentiments of his great model, that he has been thought, in some instances, to rival him. He had a sister *Laurentia*, who wrote Latin poems.

**STRUVIUS** (**GEORGE ADAM**), a German scholar, born at Magdebourg in 1619. He became professor of jurisprudence at Jena, and was called to the council of the dukes of Saxony. He gave to the public some strong proofs of his learning at Helmstadt, before the year 1653; but in that year he published a greater work, entitled, "*Syntagma Juris Feudalis*;" and, ten years after, a similar compilation of civil law, under the title of "*Syntagma Juris Civilis*." He was twice married, and had in all 26 children. He lived to the age of 73, and died on the 15th of December 1692. He had a frankness of manners that gained universal attachment. His form was robust, and his diligence so indefatigable, that he applied to every magistrate the expression of a Roman emperor, "*Oportet statim mori*;" and so completely acted up to his own principle, that he made the report of a law-suit a very short time before his death.

**STRUVIUS** (**BURCARD GOTTHELF**), one of the many sons of the preceding, and a very voluminous compiler. Saxius seems to say that he was born at Weimar; he was afterwards, however, settled at Jena, where he followed the profession of his father; and was, like him, esteemed for his character as well as well as for his erudition. He was born in 1671, and died in 1738. His first publication was his "*Bibliotheca numismatum antiquiorum*," 12mo. which appeared at Jena in 1693. 2. "*Epistola ad Cellarium, de Bibliothecis*," 12mo. Jena, 1696. 3. "*Antiquitatum Romanorum Syntagma*," 4to. Jena, 1701. This is the first part of a larger work, and chiefly respects the religion of the Romans, but is valuable. 4. "*Tractatus Juridicus de Balneis et Balneatoribus*," 4to. the same year, at Jena; all his works indeed appear to have been published there. 5. "*Acta Literaria*," 8vo. Vol. 1. 1703; vol. 2. 1720. 6. "*Bibliotheca Philosophica*," 8vo. 1704, and again, 1728. 7. "*Bibliotheca Historica*," 8vo. 1705. This, like several other works of this author, has undergone several editions, and been much augmented by other editors. The title to the latest edition of this book is "*Bibliotheca Historica, instructa a Burcardo Gottself Struvio, aucta a Christi. Gottlieb Budero, nunc vero a Joanne Georgio Meuselio ita digesta, amplificata, et emendata*,"



data, ut pœnè novum opus videri possit." This account of it is literally true, for, from a single volume, it is now extended to nine, and is not yet completed. The first volume of this edition was published at Leipzig in 1792: the first part of the 9th volume, which already contains very near 400 pages, was published in the present year 1797. It promises to be, when finished, a complete index to the histories of all nations. 8. "Bibliotheca Librorum rariorum," 4to. 1719. 9. "Introductio ad Notitiam Rei Literariæ, et usum Bibliothecarum." The fifth edition of this work, a very thick volume, small 8vo., with the supplements of Christopher Coler and the notes of Michael Lilienthal, was printed at Leipzig in 1729. 10. A life of his father, entitled, "De Vita et Scriptis Geo. Adam Struvii, 8vo. 1705. He published also several works in German, and some others in Latin, all of which are mentioned in Hein-sius's Bücher Lexicon, published at Leipzig in 1793, which is indeed a very excellent index, to the works of German authors in particular.

STRYPE (JOHN), the industrious editor of many valuable publications, was born in London, of German parents[*H*]. He was educated at Catherine-Hall, Cambridge, where he took the degree of M. A. and was admitted *ad eundem* at Oxford, July 11, 1671. He was collated to the rectory of Theydon-boys, in Essex, in July 1669, which he resigned, in February following, for the vicarage of Low-Leyton in that county. He had also a considerable sinecure given him by archbishop Tenison, and was lecturer of Hackney, where he died, (at the house of Mr. Harris, an apothecary, who had married his grand-daughter,) Dec. 13, 1737, at an uncommonly great age, having enjoyed his vicarage near 68 years. He kept an exact diary of his own life, which contained many curious circumstances relating to the literary history of his times, as he had been engaged in frequent correspondence with archbishop Wake, bishops Atterbury, Burnet, Nicholson, and other eminent persons. Six volumes of these letters are now (1784) in the possession of the Rev. Mr. Knight, of Milton, Cambridgeshire. Strype's publications were, 1. "The second volume of Dr. John Lightfoot's works, 1684," fol. 2. "Life of Archbishop Cranmer, 1694," fol. 3. "The Life of Sir Thomas Smith, 1698," 8vo. 4. "Lessons for Youth and Old Age, 1699," 12mo. 5. "The Life of Dr. John Elmer, bishop of London, 1701," 8vo. 6. "The Life of Sir John Cheke, 1705," 8vo. 7. "Annals of the Reformation," 4 vols; vol. I. 1709, (reprinted 1725); vol. II. 1725; vol. III. 1728; vol. IV. 1731. 8. "Life of Archbishop Grindal, 1710," fol. 9. "Life and Letters of Archbishop

[*H*] Atterbury's Epistolary Correspondence, vol III. p. 392.

Parker, 1711," fol. 10. "Life of Archbishop Whitgift, 1718," fol. 11. "An accurate edition of Stow's Survey of London, 1720," 2 vols. folio, for which he was 18 years collecting materials. Dr. Birch observes, that "his fidelity and industry will always give a value to his numerous writings, however destitute of the graces, and even uniformity of style, and the art of connecting facts. 12. "Ecclesiastical Memorials, 1721," 3 vols. fol. He also published a sermon at the assizes at Hertford, July 8, 1689; and some other single sermons, in 1695, 1699, 1707, 1711, 1724.

STUART (JAMES), a celebrated architect and lover of classical antiquity, was born in London, in 1713[1]. His parents resided in Creed-lane, Ludgate-street. His father, who was a mariner, was a native of Scotland, and his mother of Wales. Their circumstances were very narrow; but they were honest and worthy people, and gave their son the best education in their power. Mr. Stuart, who was the eldest of four children, was left utterly unprovided for when his father died. He exhibited, however, at a very early period of life, the dawning of a strong imagination, splendid talents, and an ardent thirst for knowledge. By whom he was educated we have no account; but drawing and painting were his earliest occupations; and these he pursued with such industry and perseverance, that, while yet a boy, he contributed very essentially to the support of his widowed mother and her little family, by designing and painting fans for a person in the Strand. He placed one of his sisters under the care of this person as his shop-woman; and he continued, for many years, to pursue the same mode of maintaining the rest of his family.

Notwithstanding the great pressure of such a charge, and the many temptations to dissipation, which are too apt to attract a young man of lively genius and extensive talents, Mr. Stuart employed the greatest part of his time in such studies as tended to perfect himself in the art he loved. He acquired a very accurate knowledge of anatomy; he became a correct draughtsman, and rendered himself master of geometry, and all the branches of the mathematics, so necessary to form the mind of a good painter: and it is no less extraordinary than true, that necessity and application were his only instructors. He has often confessed, that he was first led into the obligation of studying the Latin language, by a desire to understand what was written under prints, published after pictures of the ancient masters.

As his years increased, knowledge attended their progress: he acquired a great proficiency in the Greek language; and his unparalleled strength of mind carried him into a familiar asso-

[1] Universal Magazine, August 1789

ciation with most of the sciences, and principally that of architecture. His stature was of the middle size, but athletic. He possessed a robust constitution, invincible courage, and inflexible perseverance. Of this the following fact is a proof: a wen, in his forehead, had grown to an inconvenient size; and, one day, being in conversation with a surgeon, he asked him how it could be removed. The surgeon acquainted him with the length of the process; to which Mr. Stuart objected, on account of the interruption of his pursuits, and asked whether he could not cut it out, and then it would be only necessary to heal the part. The surgeon replied in the affirmative, but mentioned the very excruciating pain and danger of such an operation. Mr. Stuart, after a minute's reflection, threw himself back in his chair, and said, 'I will sit still; do it now.'—The operation was performed with success. With such qualifications, although yet almost in penury, he conceived the design of visiting Rome and Athens; but the ties of filial and fraternal affection induced him to postpone his journey, till he could insure a certain provision for his mother, and his brother and second sister. His mother died: he had soon after the good fortune to place his brother and sister in a situation that was likely to produce them a comfortable support; and then, with a very scanty pittance in his pocket, he set out on foot for Rome; and thus he performed the greatest part of his journey; travelling through Holland, France, &c. and stopping through necessity at Paris, and several other places in his way, where, by his ingenuity as an artist, he procured some moderate supplies, toward prosecuting the rest of his journey. When arrived at Rome, he soon formed an intimate acquaintance with Mr. Nicholas Revett, an eminent painter and architect. From this gentleman Mr. Stuart first caught his ideas of that science, in which (quitting the profession of a painter) he afterward made such a conspicuous figure. During his residence at Rome, he studied architecture and fortification; and, having no bounds to which his mind could be restricted, he entered into the army of the late empress-queen of Hungary, and served a campaign in the capacity of chief engineer.

But the circumstance on which Mr. Stuart's fame was principally founded, was his visit to Athens, in conjunction with Mr. Revett. They were employed in this spot, so dear to the Muses, from the year 1750 to 1755, in making drawings, and taking the exact admeasurements of the Athenian architecture. Here he first became acquainted with sir Jacob Bouverie and the late Mr. Dawkins, whose admiration of his great qualities and wonderful perseverance secured to him their patronage. The generous-spirited and enterprising Dawkins, in particular, was glad to encourage a brother in scientific investigation, who possessed equal ardour with himself, but very unequal resources

for prosecuting those enquiries in which they were both engaged; having at the same time so much similarity of disposition, and ardour of pursuit.

The result of their classical labours was the appearance, in 1762, of the first volume in folio of "*The Antiquities of Athens measured and delineated, by James Stuart, F.R. S. and S. A. and Nicholas Revett, Painters and Architects.*"—This work is a very valuable acquisition to the lovers of antiquities and the fine arts, and is a proper companion to the noble descriptions of Palmyra and Balbec, by Mr. Dawkins and Mr. Wood, by whom the two artists were early encouraged in the prosecution of a design so worthy of the most distinguished patronage. To this work, and the long *walk* which the author performed to compose it, he has been indebted for the name of *the Athenian Stuart*, universally decreed to him by the learned of this country.

Upon his return to England, Mr. Stuart was received into the late Mr. Dawkins's family; and, among the many patrons which the report of his extraordinary qualifications acquired him, the late lord Anson led him forward to the reward most judiciously calculated to suit his talents and pursuits. It was by his lordship's appointment that Mr. Stuart became surveyor to Greenwich hospital, which he held till the day of his death with universal approbation. He likewise constantly received the notice and esteem of the marquis of Rockingham, and of the principal nobility and gentry of taste and power. Besides his appointment at Greenwich hospital, all the additions and rebuilding of that part which was destroyed by the fire there, were conducted under his direction. He likewise built several houses in London; Mr. Anson's in James's-square, Mrs. Montague's in Portman-square, &c.

In whatever new project he engaged, he pursued it with such avidity, that he seldom quitted it while there was any thing further to be learnt or understood from it. Thus he rendered himself skilful in the art of engraving, and of sculpture; and his enthusiastical love for antique elegance made him also an adept in all the remote researches of an antiquary. But in this display of his talents, a just tribute to his memory as a man must not be forgotten. Those who knew him intimately, and had opportunities of remarking the nobleness of his soul, will join in claiming for him the title of Citizen of the World; and, if he could be charged with possessing any partiality, it was to merit, in whomsoever he found it.

Mr. Stuart was twice married; first in 1760, to his house-keeper, a very worthy woman, by whom he had a son, who died an infant; his second wife, who survived him, was the daughter of Mr. Blackstone, a farmer in Kent; and to this lady, who was very young, he was united at the age of 67. By her

he had four children; one of whom a boy was the very image and transcript of himself, both in body and mind. He exhibited an astonishing genius for drawing, even before he was three years old, and would imitate with pen, or pencil, any thing that he saw lying on his father's table. This child (the darling of his father) died of the small-pox toward the end of 1787. Mr. Stuart's health was observed to decline very rapidly from that time. He expired, at his house in Leicester-square, on the second of February 1788, in the 76th year of his age, and was buried in a vault of the church of St. Martin's in the Fields. Two volumes of his great work, "The Antiquities of Athens," have been published since his death; the 2d in 1790, the 3d in 1794: the former by Mr. Newton, the latter by Mr. Revely.

STUART (GILBERT), a Scottish historian, was born at Edinburgh, in the year 1742. His father, Mr. George Stuart, was a professor in that university, and a man of considerable eminence for classical taste and literature. Gilbert Stuart, having made the usual preparations in the grammar-school and the university, applied himself to the study of jurisprudence. For that profession, however, he is said to have been disqualified by indolence: and he early began to indulge his passion for general literature, and boundless dissipation. Yet his youth was not wasted altogether in idleness, for before he had completed his 22d year, he published "An Historical Dissertation concerning the Antiquity of the British Constitution," which had so much merit as to obtain for him the degree of doctor of laws, from the university of Edinburgh. After an interval of some years, in which he could not have neglected his studies, he produced, 2. "A view of society in Europe, in its progress from rudeness to refinement; or inquiries concerning the history of laws, government, and manners." This is a valuable work, and proves that he had meditated with much attention on the most important monuments of the middle ages. About the time when the first edition of this book appeared, Dr. Stuart applied for the professorship of public law in the university of Edinburgh; but being disappointed, removed soon after to London. He there became from 1768 to 1774, one of the writers of the Monthly Review. In 1774 he returned to Edinburgh, where he began a magazine and review, called from the name of that city. In 1778 his View of Society was republished. In 1782 he again visited London, and engaged in the Political Herald, and the English Review; but being attacked by two formidable disorders, the jaundice and the dropsy, he returned by sea to his native country, where he died, in his father's house, on the 13th of August 1786.

The other works of Dr. Gilbert Stuart were, 3. An anonymous pamphlet against Dr. Adam, who had published a Latin grammar,

grammar, 1772. 4. "Observations concerning the public Law and Constitutional History of Scotland," 8vo. Edinburgh, 1779. In this work he critically examined the preliminary book to Dr. Robertson's History of Scotland. 5. "The History of the Establishment of the Reformation of Religion in Scotland," London, 4to. 1780: a work commended for the easy dignity of the narrative, and for the more extraordinary virtue of strict impartiality. 6. "The History of Scotland," from the establishment of the reformation to the death of queen Mary. London, 2 vols. 1782. His chief purpose in this book was to vindicate the character of that queen; but the whole is well written, and has been very generally read and admired. 7. He also revised and published "Sullivan's Lectures on the Constitution of England." This was about 1774. Dr. Stuart was about the middle size and justly proportioned. His countenance was modest and expressive, sometimes announcing sentiments of glowing friendship, of which he is said to have been truly susceptible; at others, displaying strong indignation against folly and vice, which he had also shewn in his writings. With all his ardour for study, he yielded to the love of intemperance, to which, notwithstanding a strong constitution, he fell an early sacrifice. His talents were great, and his writings useful: yet in his character altogether there appears to have been little that is worthy of imitation. He is painted in the most unfavourable colours by Mr. Chalmers, in his Life of Ruddiman, who says, "Such was Gilbert Stuart's laxity of principle as a man, that he considered ingratitude as one of the most venial of sins. Such was his conceit as a writer, that he regarded no one's merits but his own. Such were his disappointments, both as a writer and a man, that he allowed his peevishness to sour into malice; and indulged his malevolence till it settled in corruption [κ]." If this character be not too harshly drawn, it is impossible that much should be alledged in its defence.

STUBBE (HENRY), an English writer of uncommon parts and learning, and especially famous in his own times, was born at Partney, near Spilsbye in Lincolnshire, Feb. 28, 1631. His father was a minister, and lived at Spilsbye; but being inclined to be an anabaptist, and forced to leave that place, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her son Henry into England; and, landing at Liverpool, went on foot from thence to London; where she gained a comfortable subsistence by her needle, and sent her son Henry, being then ten years of age, to Westminster-school. There Dr. Busby, the master, was so struck with the surprising parts of the boy, that he shewed

him more than ordinary favour; and recommended him to the notice of sir Henry Vane, junior, who one day came accidentally into the school. Sir Henry took a fancy to him, and frequently relieved him with money, and gave him the liberty of resorting to his house, "to fill that belly," says Stubbe, "which otherwise had no sustenance but what one penny could purchase for his dinner, and which had no breakfast except he got it by making somebody's exercise." He says this in the preface to his "Epistolary Discourse concerning Phlebotomy;" where many other particulars of his life, mentioned by Mr. Wood, and here recorded, are also to be found. Soon after he was admitted on the foundation, and his master, in consideration of his great progress in learning, gave him additional assistance in books and other necessaries.

In 1649, he was elected student of Christ-Church in Oxford; where, shewing himself too forward, saucy, and conceited, he was, as Mr. Wood relates, often kicked and beaten. However, through the interest of his patron, he was certainly of no small consequence; for the oath, called the Engagement, being framed by the parliament that same year, was some time after sent down to the university by him; and he procured some to be turned out, and others to be spared, according as he was influenced by affection or dislike. While he continued an undergraduate, it was usual with him to discourse in the public schools very fluently in Greek, which conveys no small idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and served in the parliament army there from 1653 to 1655: then he returned to Oxford, and took a master's degree in 1656; and, at the motion of Dr. Owen, was in 1657 made second-keeper of the Bodleian library, under Dr. Barlow. He made great use and advantage of this post for the assistance of his studies, and held it till 1659; when he was removed from it, as well as from his place of student of Christ-church; for he had published the same year, "A Vindication" of his patron sir Henry Vane; "An Essay on the good Old Cause;" and a piece, entitled, "Light shining out of Darkness, with an Apology for the Quakers," in which he reflected upon the clergy and the universities.

After his ejection, he retired to Stratford upon Avon in Warwickshire, in order to practise physic, which he had studied some years; and upon the Restoration applied to Dr. Morley, soon after bishop of Winchester, for protection in his retirement. He assured him of an inviolable passive obedience, which was all he could or would pay, till the covenant was renounced; and, upon the re-establishment of episcopacy, received confirmation from the hands of his diocesan. In 1661, he went to Jamaica, being honoured with the title of his majesty's physician for that island;

island; but the climate not agreeing with him, he returned and settled at Stratford. Afterwards he removed to Warwick, where he gained very considerable practice, as likewise at Bath, which he frequented in the summer season. He did not, however, apply so closely to the business of his profession, as to neglect every thing else: on the contrary, he was ever attentive to the transactions of the literary world, and was often a principal party concerned. Before the Restoration, he had joined Mr. Hobbes, with whom he was intimately acquainted, against Dr. Wallis, and other mathematicians; and had published a very smart tract or two in that controversy, in which he was regarded as second to Hobbes. After the Restoration, he was engaged in a controversy with some members of the Royal Society, or rather with the Royal Society itself; in which, far from being a second, he was now a principal, and indeed alone.

The Royal Society had from its first institution alarmed the zealous admirers of the old philosophy, who affected to represent the views of many of its members to be the destruction, not only of true learning, but even of religion itself. This gave occasion to Dr. Sprat's "History of the Royal Society" in 1667, and to a discourse by Mr. Glanvill in 1668, under the title of "Plus ultra, or, the progress and advancement of knowledge since the days of Aristotle, in an account of some of the most remarkable late improvements of practical useful learning, to encourage philosophical endeavours." Mr. Stubbe attacked both these works with great warmth and severity, yet with prodigious acuteness and learning, in a 4to volume, entitled, "Legends no history, or a specimen of some animadversions upon the history of the Royal Society; together with the Plus ultra of Mr. Glanvill, reduced to a Non plus, 1670." In this book he charges the members of the Royal Society with intentions to bring contempt upon ancient and solid learning, especially the Aristotelian philosophy, to undermine the universities, to destroy the established religion, and even to introduce popery. This laid the foundation of a controversy, which was carried on with great heat and much ill language, for some time; and Stubbe wrote several pieces to support his allegations. He was encouraged in this affair by Dr. Fell, who was no admirer of the Royal Society; and he made himself so obnoxious to that body, that, as he himself informs us, "they threatened to write his life."

The writings of Mr. Stubbe, though his life was no long one, were extremely numerous, and upon various subjects. Those which he published before the Restoration were against monarchy, ministers, universities, churches, and every thing which was dear to the royalists; yet he did this more to please and serve his friend and patron sir Henry Vane, than out of principle



ciple or attachment to a party: and when his antagonists insulted him for changing his tone afterwards, he made no scruple at all to confess it: "My youth," says he [L], "and other circumstances, incapacitated me from rendering him any great services; but all that I did, and all that I wrote, had no other aim: nor do I care how much any man can inodiate my former writings, so long as they were subservient to him." "The truth is, and all," says Wood, "who knew him in Oxford, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant or engagement, no contractor of acquaintance with notorious sectaries; that he neither enriched nor otherwise advanced himself during the late troubles, nor shared the common odium, and dangers, or prosperity of his benefactor." On this account he easily made his peace with the royalists, after the Restoration: yet not, as it should seem, without some overt acts on his part. Thus, for instance, besides conforming entirely to the church of England, he wrote a small piece against Harrington's "Oceana," in the year 1660; which, in the preface to "The good old cause," printed in 1659, he had extolled, "as if," says Wood, "it were the pattern in the mount." By these means he made amends for all the offence he had given: "I have at length," says he, "removed all the umbrages I ever lay under; I have joined myself to the church of England, not only on account of its being publicly imposed (which in things indifferent is no small consideration, as I learned from the Scottish transactions at Perth;) but because it is the least defining, and consequently the most comprehensive and fitting to be national."

After a life of almost perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivance or designs of his enemies, although his impetuous and furious zeal hurried him to say that they often put him in fear of his life. Being at Bath in the summer season, he had a call from thence to a patient at Bristol; and whether because it was desired, or from the excessive heat of the weather, he set out in the evening, and went a by-way. Mr. Wood says that "his head was then intoxicated with bibbing, but more with talking, and snuffing of powder:" be that as it may, he was drowned in passing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up the next morning, and the day after buried in the great church at Bath; when his old antagonist Glanvill, who was the rector, preached his funeral sermon; but, as it is natural to imagine, without saying much in his favour. Soon after, a physician of that place made the following epitaph, which, though never put

over him, deserves to be recorded. "*Memoriæ sacrum. Post varios casus, et magna rerum discrimina, tandem hic quiescunt mortalitatis exuvie Henrici Stubbe, medici Warwicensis, quondam ex æde Christi Oxoniensis, rei medicæ, historicæ, ac mathematicæ peritissimi, judicii vivi, & librorum belluonis: qui, quum multa scripserat, & plures sanaverat, aliorum saluti sedulo prospiciens, propriam neglexit. Obiit aquis frigidis suffocatus, 12 die Julii, A. D. 1679.*"

Wood was contemporary with Stubbe at Oxford, and has given him this character: that, "he was a person of most admirable parts, and had a most prodigious memory; was the most noted Latinist and Grecian of his age; was a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories; had a voluble tongue, and seldom hesitated either in public disputes or common discourse; had a voice big and magisterial, and a mind equal to it; was of an high generous nature, scorned money and riches, and the adorers of them; was accounted a very good physician, and excellent in the things belonging to that profession, as botany, anatomy, and chemistry. Yet, with all those noble accomplishments, he was extremely rash and imprudent, and even wanted common discretion. He was a very bold man, uttered any thing that came into his mind, not only among his companions, but in public coffee-houses, of which he was a great frequenter: and would often speak freely of persons then present, for which he used to be threatened with kicking and beating. He had a hot and restless head, his hair being carrot-coloured, and was ever ready to undergo any enterprise, which was the chief reason that macerated his body almost to a skeleton. He was also a person of no fixed principles; and whether he believed those things which every good christian doth, is not for me to resolve. Had he been endowed with common sobriety and discretion, and not have made himself and his learning mercenary and cheap to every ordinary and ignorant fellow, he would have been admired by all, and might have picked and chused his preferment; but all these things being wanting, he became a ridicule, and undervalued by sober and knowing scholars, and others too."

Some other particulars, relating to Stubbe, may be read in the article GREATRAKES.

STUBBS (GEORGE), rector of Gunville, in Dorsetshire, a worthy, honest, intelligent writer, though little known as such, wrote many of the best papers in the *Free-thinker*, 1718, (in conjunction with Ambrose Philips and others,) a "*New Adventure of Telemachus*," printed in the *London Journal* of 1723 or 4, since printed separately in 8vo. a beautiful piece, founded upon principles of liberty and true government, and the

reverse of the archbishop of Cambray's on that subject, which, however palliated, are upon a wrong foundation. Three or four letters in the London Journal, by bishop Hoadly, at that time signed Britannicus, arguing against Popery, (which obliged even that great and good man to make an entire submission, without exception, to the pope, against the tenor of all his works) evidently laid the foundation on which G. Stubbs built his "New Adventure." He also wrote "A Dialogue on Beauty," in the manner of Socrates, between Socrates and Aspasia. This he made the elegant foundation of a copy of verses on the late Dr. John Hoadly's marriage, 1736, inclosing to him, with a letter, "Aspasia to Florimel," referring all along to that dialogue. There are some other copies of verses by him still in manuscript, though well worthy preserving, viz. "The Athenian Statue," an allegorical poem, doing justice both to bishop Rundle (whose virtues he knew how to commend, as well as to laugh at his foibles), and to the ecclesiastical prudery and slander of bishop Gibson and Venn: "Fickle Friendship," on Dr. Rundle; and "Verses on Miss Wenman's Singing," the author having dreamed of her. Though the critics, perhaps, may think all these too florid, yet they are very beautiful, and would better please the many. He printed also two small volumes (if not more) of "Mad. Sevigné's Letters," the first ever known in English, and thought to preserve the good-humour of the originals better than any of his successors. He was intimately connected with Mr. Deputy Wilkins, the Whig printer in Little-Britain, by marrying his sister for his first wife, who, by the way, was taken in by the French prophets. G. Stubbs married a second wife at Salisbury, daughter of Mr. Alderman King, who, after his death was married a second time, to Mr. Hinxman, rector of Houghton near Stockbridge. Mr. Stubbs was a silent, reserved man, as seeming conscious of a want of address, though at the same time, of superior abilities and genius.

STUKELEY (WILLIAM), an antiquary of much celebrity [M], descended from an ancient family [N] in Lincolnshire, was born at Holbech in that county, November 7, 1687. After having had the first part of his education at the free-school of that place, under the care of Mr. Edward Kelfal, he was admitted into Bene't-college in Cambridge, Nov. 7, 1703, under the tuition of Mr. Thomas Fawcett, and chosen a scholar there in April following. While an under-graduate, he often

[M] Anecdotes of Bowyer, by Nichols, p. 621.

[N] His father, John, was of the family of the Stukeleys, lords of Great

Stukeley, near Huntingdon. His mother, Frances, daughter of Robert Bullen, of Weston, Lincolnshire, descended from the same ancestors with Anne Bullen.

indulged a strong propensity for drawing and designing; and began to form a collection of antiquarian books. He made physic, however, his principal study, and with that view took frequent perambulations through the neighbouring country, with the famous Dr. Hales, Dr. John Gray of Canterbury, and others, in search of plants; and made great additions to Ray's "*Catalogus Plantarum circa Cantabrigiam*;" which, with a map of the county, he was solicited to print; but his father's death, and various domestic avocations prevented it. He studied anatomy under Mr. Rolfe the surgeon; attended the chemical lectures of signor Vigani; and, taking the degree of M. B. in 1709, made himself acquainted with the practical part of medicine under the great Dr. Mead at St. Thomas's hospital. He first began to practise at Boston in his native county, where he strongly recommended the chalybeate waters of Stanfield near Folkingham. In 1717 he removed to London, where, on the recommendation of his friend Dr. Mead, he was soon after elected F. R. S. and was one of the first who revived that of the Antiquaries in 1718, to which last he was secretary for many years during his residence in town. He was also one of the earliest members of the Spalding society. He took the degree of M. D. at Cambridge in 1719, and was admitted a fellow of the College of Physicians in the year following, about which time (1720) he published an account of "Arthur's Oon" in Scotland, and of "Graham's dyke," with plates, 4to. In the year 1722, he was appointed to read the Gullstonian Lecture, in which he gave a description and history of the Spleen, and printed it in folio, 1722, together with some anatomical observations on the dissection of an elephant, and many plates coloured in imitation of nature. Conceiving that there were some remains of the Eleusinian mysteries in freemasonry, he gratified his curiosity, and was constituted master of a lodge (1723), to which he presented an account of a Roman amphitheatre at Dorchester, in 4to. After having been one of the censors of the College of Physicians, of the council of the Royal Society, and of the committee to examine into the condition of the astronomical instruments of the Royal Observatory of Greenwich, he left London in 1726, and retired to Grantham [o] in Lincolnshire, where he soon came into great request. The dukes of Ancester and Rutland, the families of Tyrconnel, Cust, &c. &c. and most of the prin-

[o] In this town sir Isaac Newton (one of the early friends of Dr. Stukeley) received the first part of his education, and intended to have ended his days, if he could have met with a suitable house. Dr. Stukeley, by his residence there, had an opportunity of collecting some memoirs of

the earlier part of sir Isaac's life and family, which he communicated to Mr. Conduit, who then proposed publishing his life. These papers, through the marriage of a daughter, fell into the hands of the late lord Lymington.

cipal families in the country, were glad to take his advice. During his residence here, he declined an invitation from Algernon earl of Hertford, to settle as a physician at Marlborough, and another to succeed Dr. Hunter at Newark. In 1728 he married Frances daughter of Robert Williamson, esq; of Allington, near Grantham, a lady of good family and fortune. He was greatly afflicted with the gout, which used generally to confine him during the winter months. On this account, for the recovery of his health, it was customary with him to take several journeys in the spring, in which he indulged his innate love of antiquities, by tracing out the footsteps of Cæsar's expedition in this island, his camps, stations, &c. The fruit of his more distant travels was his "*Itinerarium Curiosum*; or, an Account of the Antiquities and Curiosities in his Travels through Great Britain, Centuria I." adorned with one hundred copper-plates, and published in folio, London, 1724. This was reprinted after his death, in 1776, with two additional plates; as was also published the second volume (consisting of his description of *The Brill*, or Cæsar's camp at Pancras, "*Iter Boreale*, 1725," and his edition of Richard of Cirencester [p], with his own notes, and those of Mr. Bertram of Copenhagen, with whom he corresponded), illustrated with 103 copper-plates engraved in the doctor's life-time. Overpowered with the fatigue of his profession, and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that pursuit by archbishop Wake, was ordained at Croydon, July 20, 1720; and in October following was presented by lord-chancellor King to the living of All-Saints, in Stamford [q]. At the time of his entering on his parochial cure (1730), Dr. Rogers of that place had just invented his *Oleum Arthriticum*; which Dr. Stukeley seeing others use with admirable success, he was induced to do the like, and with equal advantage: for it not only saved his joints, but, with the addition of a proper regimen, and leaving off the use of fermented liquors, he recovered his health and limbs to a surprising degree, and ever after enjoyed a firm and active state of body, beyond any example in the like circumstances, to a good old age. This occasioned him to publish an account of the success of the external application of this oil in innumerable instances, in a letter to sir Hans Sloane, 1733; and the year after he published also, "*A Treatise on the Cause and Cure of the Gout*, from a new *Rationale*;" which, with an abstract

[p] Published in 1757, under this title: "*An Account of Richard of Cirencester, monk of Westminster, and of his Works: with his ancient Map of Roman Britain: and the Itinerary thereof*"

[q] He had the offer of that of Holbech, the place of his nativity, from Dr. Reynolds, bishop of Lincoln; and of another from the earl of Winchelsea; but he declined them both.

of it, has passed through several editions. He collected some remarkable particulars at Stamford in relation to his predecessor bishop Cumberland; and, in 1736, printed an explanation, with an engraving, of a curious silver plate of Roman workmanship in basso relievo, found underground at Ritley Park in Derbyshire; wherein he traces its journey thither, from the church of Bourges, to which it had been given by Exsuperius, called St. Swithin, bishop of Toulouse, about the year 205. He published also the same year, his "*Palæographia Sacra, N° I. or, Discourses on the Monuments of Antiquity that relate to Sacred History*," in 4to, which he dedicated to sir Richard Ellys, bart. "from whom he had received many favours." In this work (which was to have been continued in succeeding numbers) he undertakes to shew, how Heathen Mythology is derived from Sacred History, and that the Bacchus in the Poets is no other than the Jehovah in the Scripture, the conductor of the Israelites through the wilderness. In his country retirement he disposed his collection of Greek and Roman coins according to the order of the Scripture History; and cut out a machine in wood [R] (on the plan of an Orrery) which shews the motion of the heavenly bodies, the course of the tide, &c. In 1737 he lost his wife; and, in 1738, married Elizabeth, the only daughter of Dr. Gale dean of York, and sister to his intimate friends Roger and Samuel Gale, esquires: and from this time he often spent his winters in London. In 1740, he published an account of Stonehenge, dedicated to the duke of Ancaster, who had made him one of his chaplains, and given him the living of Somerby near Grantham the year before. In 1741, he preached a Thirtieth of January Sermon before the House of Commons; and in that year became one of the founders of the Egyptian society [S]. In 1743 he printed an account of lady Roisia's sepulchral cell lately discovered at Royston, in a tract, entitled, "*Palæographia Britannica, N° I.*" to which an answer was published by Mr. Parkin [T] in 1744. The doctor replied in "*Palæographia Britannica, N° II.*" 1746, giving an account therein of the origin of the universities of Cambridge and Stamford, both from Croyland-abbey; of the Roman city Granta, on the north-side of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin again replied in 1748; but it does not appear that

[R] He also cut out a Stonehenge in a wood, arranged on a common round trencher; which at his sale was purchased by Edward Haistwell, esq; F. S. A. for 1l. 12s.

[S] Of which see the "*Anecdotes of Bowyer*," p. 107 and 623. The great and learned earl of Pembroke, the first

patron of this society, accompanied Dr. Stukeley in opening the barrows on the Wiltshire Downs; and drawings of his lordship's antique marbles at Wilton were taken by the doctor.

[T] Charles Parkin, M. A. rector of Oxburgh, who continued Mr. Blomfield's history of Norfolk.

the doctor took any further notice of him. In 1747, the benevolent duke of Montagu (with whom he had become acquainted at the Egyptian society) prevailed on him to vacate his preferments in the country, by giving him the rectory of St. George, Queen-square; whence he frequently retired to Kentish-town, where the following inscription was placed over his door:

“ Me dulcis faturet quies;

Obscuro positus loco

Leni perfruar otio

Chyndonax Druida [u].

“ O may this rural solitude receive,  
And contemplation all its pleasures give,  
The Druid priest!”

He had the misfortune to lose his patron in 1749; on whose death he published some verses, with others on his entertainment at Boughton, and a “Philosophic Hymn on Christmas-day.” Two papers by the doctor, upon the Earthquakes in 1750, read at the Royal Society, and a Sermon preached at his own parish-church on that alarming occasion, were published in 8vo, 1750, under the title of “The Philosophy of Earthquakes, natural and Religious;” of which a second part was printed with a second edition of his sermon on “the Healing of Diseases as a Character of the Messiah, preached before the College of Physicians Sept. 20, 1750.” In 1751 (in “Palæographia Britannica, N<sup>o</sup> III.”) he gave an account of Oriuna the wife of Carausius; in Phil. Trans. vol. xlviii. art. 33, an account of the Eclipse predicted by Thales; and in the Gentleman’s Magazine. 1754, p. 407, is the substance of a paper read at the Royal Society in 1752, to prove that the coral-tree is a sea-vegetable. On Wednesday the 27th of February, 1765, Dr. Stukeley was seized with a stroke of the palsy, which was brought on by attending a full vestry, at which he was accompanied by serjeant Eyre [x], on a contested election for a lecturer. The room being hot, on their return through Dr. Stukeley’s garden, they both caught their deaths; for the serjeant never was abroad again, and the doctor’s illness came on that night. Soon after this accident his faculties failed him; but he continued quiet and composed until Sunday following, the 3d of March, 1765, when he departed, in his seventy-

[u] Alluding to an urn of glass so inscribed, found in France, which he was firmly persuaded contained the ashes of an arch-druid of that name (whose portrait forms the frontispiece to Stonehenge), though the French antiquaries in general

considered it as a forgery; but Mr. Tutet has a MS. vindication of it, by some learned French antiquary, 43 pages in small 4to.

[x] Of whom see further in Anecdotes of Bowyer, p. 625.

eighth year, which he attained by remarkable temperance and regularity. By his own particular directions, his corpse was conveyed in a private manner to East-Ham in Essex, and was buried in the church-yard, just beyond the east end of the church, the turf being laid smoothly over it, without any monument. This spot he particularly fixed on, in a visit he paid some time before to the vicar of that parish, when walking with him one day in the church-yard. Thus ended a valuable life, daily spent in throwing light on the dark remains of antiquity. His great learning and profound skill in those researches enabled him to publish many elaborate and curious works, and to leave many ready for the press. In his medical capacity, his "Dissertation on the Spleen" was well received. His "Itinerarium Curiosum," the first-fruits of his juvenile excursions, presaged what might be expected from his riper age, when he had acquired more experience. The curious in these studies were not disappointed, for, with a sagacity peculiar to his great genius, with unwearied pains and industry, and some years spent in actual surveys, he investigated and published an account of these stupendous works of the remotest antiquity, Stonehenge and Abury, in 1743, and hath given the most probable and rational account of their origin and use, ascertaining also their dimensions with the greatest accuracy. So great was his proficiency in Druidical history, that his familiar friends used to call him, "The Arch-Druid of this age." His works abound with particulars that shew his knowledge of this celebrated British priesthood; and in his Itinerary he announced a "History of the ancient Celts, particularly the first inhabitants of Great-Britain," for the most part finished, to have consisted of four volumes, folio, with above 300 copper-plates, many of which were engraved. Great part of this work was incorporated into his Stonehenge and Abury. In his "History of Cæsar," in 2 vols. 4to, 1757, 1759, he has shewn much learning and ingenuity in settling the principal events of that emperor's government in Britain. To his interest and application we are indebted for recovering from obscurity Richard of Cirencester's Itinerary of Roman Britain, which has been mentioned before. His discourses, or sermons, under the title of "Palæographia Sacra, 1763," on the vegetable creation, bespeak him a botanist, philosopher, and divine, replete with ancient learning, and excellent observations: but a little too much transported by a lively fancy and invention. He closed the last scenes of his life with completing a long and laborious work on ancient British coins, in particular of Cunobelin; and felicitated himself on having from them discovered many remarkable, curious, and new anecdotes, relating to the reign of that and other British kings.

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The 23 plates of this work were published after his decease ; but the MS. (left ready for publishing) remained in the hands of his daughter Mrs. Fleming, relict of Richard Fleming, esq; an eminent solicitor, who was the doctor's executor. By his first wife Dr. Stukeley had three daughters ; of whom one died young ; the other two survived him ; the one, Mrs. Fleming already mentioned ; the other, wife to the Rev. Thomas Fairchild, rector of Pitsey, in Essex. By his second wife, Dr. Stukeley had no child. To the great names already mentioned among his friends and patrons, may be added those of Mr. Folkes, Dr. Berkeley bishop of Cloyne (with whom he corresponded on the subject of Tar-water), Dr. Pocock bishop of Meath, and many others of the first rank of literature at home : and among the eminent foreigners with whom he corresponded were Dr. Heigertahl, Mr. Keyfler, and the learned father Montfaucon, who inserted some of his designs (sent him by archbishop Wake) in his *Antiquity explained*. A good account of Dr. Stukeley was, with his own permission, printed in 1725, by Mr. Masters, in the second part of his history of Corpus Christi-college ; and very soon after his death a short but just character of him was given in the *Gentleman's Magazine* for 1765, by his friend Peter Collinson. Of both these, the author of the *Anecdotes of Bowyer* availed himself ; and was favoured with several additional particulars from respectable authority. After his decease, a medal of him was cast and repaired by Gaub ; on one side the head adorned with oak leaves, inscribed REV. GVL. STUKELEY, M. D. S. R. & A. S. Exergue, æt. 54. Reverse, a view of Stonehenge, OB. MAR. 4, 1765, ÆT. 84 ; [but this is a mistake, for he was in fact but 78]. There is a portrait of him, after Kneller, in mezzotinto, by J. Smith in 1721, before he took orders, with his arms, viz. Argent, a Spread-Eagle double-headed Sable. Mrs. Fleming had another portrait of him in his robes, by Wills ; and Mrs. Parsons (relict of Dr. James Parsons) had a fine miniature, which was esteemed a good likeness.

STUNICA (JAMES LOPEZ), or, in his own language, *Didaco Lopez de Zuniga*, a learned Spanish divine and philologist, of the university of Alcalá, who wrote against Erasmus, and against the notes of James le Fevre on St. Paul's Epistles. He produced also an account of a journey from Alcalá to Rome, entitled, "*Itinerarium, dum Compluto Romam profisceretur.*" He died at Naples in 1530. He had a relation called Diego Stunica, an Augustine Monk, and a doctor of Toledo.

STURMIUS (JAMES), a German of great learning and excellent qualities [Y], was of a noble family of Straßburg, and

born there in 1489. He made himself illustrious by the services he did his country; and discharged the most considerable posts with the greatest capacity and probity. He acquitted himself with the highest reputation, in several deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Strassburg, to the erecting of a college which was opened there ten years after, and to the compilation of the history of the reformation in Germany by Sleidan. This Sleidan thus testifies, in the preface to that excellent work: "Nothing becomes an history more than truth and candour; and I am sure I have taken great pains, that nothing might be wanting to me in that respect: for I have not advanced any thing upon slight grounds and mere report, but have taken my materials from the records, which I have carefully collected, and which are of undoubted authority. I received likewise the assistance of that noble and excellent person, James Sturmius, who, having been above thirty years engaged in public and important affairs with the highest reputation, and having generously honoured me with his friendship, frequently cleared up my doubts, and put me into the right way; and, at my request before his last illness, read over the greatest part of the work, and made the necessary remarks upon it." He died at Strassburg Oct. 30, 1553, after languishing of a fever for two months. Sleidan, who mentions this, adds, that "he was a man of great prudence and integrity, and the glory of the German nobility, on account of the excellent qualities of his mind, and his distinguished learning."

Though he had a zeal for religion, yet he had been some years without receiving the communion; being scandalized at the disputes which prevailed among the divines concerning these words: "This is my body."

STURMIUS (JOHN), the Cicero of Germany, if we may use the terms of Melchior Adam, was born at Sleida in Eifel, near Cologne, in 1507. He was initiated in letters in his native country, with the sons of count de Manderscheid, whose receiver his father was, and afterwards studied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he spent five years, three in learning, and two in teaching; and had for his fellow-students, John Sleidan, Andrew Vesalius, and some others, who afterwards became very eminent men, and had a great esteem for him. He set up a printing-press with Rudger Rescius, professor of the Greek tongue, and printed several Greek authors. He began with Homer, and soon after carried those editions to Paris, in 1529, where he made himself highly esteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married also there, and kept

kept a great number of boarders; but as he liked what were called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reason why he removed to Strasburg in 1537, in order to take possession of the place offered him by the magistrates. The year following he opened a school, which became famous, and by his means obtained from the emperor Maximilian II. the title of an university in 1566. He was very well skilled in polite literature, wrote Latin with great purity, and understood the method of teaching; and it was owing to him, that the college of Strasburg, of which he was rector, became the most flourishing in all Germany. His talents were not confined to the schools; he was frequently intrusted with several deputations in Germany and foreign countries, and discharged these employments with great honour and diligence. He shewed extreme charity to the refugees who fled on account of religion: he was not satisfied with labouring to assist them by his advice and recommendations, but he also ran in debt, and impoverished himself by his great hospitality towards them. His life was exposed to many troubles, and especially to the persecutions of the Lutheran ministers. He found at Strasburg a moderate Lutheranism, to which he submitted without reluctance, though he was of Zuinglius's opinion. The Lutheran ministers by degrees grew angry with those who denied the real presence: their violent sermons displeased him; and it is said, that he also spent many years without being present at the public exercises of religion. He found himself pressed very hard, and at length declared himself for Calvinism, of which he was suspected so early as 1561. He was deprived of his rectorship of the university; and the Calvinists were all turned out of their places. He died March 3, 1589, aged above eighty. He had been thrice married, but left no children. Though he lost his sight some time before his death, yet he did not discontinue his labours for the public good. He published a great number of books.

STURMIUS (JOHN CHRISTOPHER), or STURM, was born at Hippolstein in 1635. He was a professor of philosophy and mathematics at Altdorf, and died there in 1703. 1. In 1670, he published a German translation of the works of Archimedes, and afterwards produced many other books of his own. 2. "*Collegium experimentale curiosum*," 4to, Nuremberg, 1676; reprinted in 4to, 1701. He speaks, in this work, of various philosophical instruments, such as the camera obscura, the air-pump, barometer, &c. There is also a project for an aerostatic machine, on the principles of father de Lana. 3. "*Physica electiva, et Hypothesica*," 2 vols. 4to, Nuremberg,

Nuremberg, 1675; reprinted at Altdorf, 1730. 4. "*Scientia Cœmica*," folio, Altdorf, 1670. 5. "*Architecturæ militaris Tyrocinia*," at the same place, folio, 1682. 6. "*Epistola de veritate propositionum Borelli de motu animalium*," 4to, Nuremb. 1684. 7. "*Physicæ conciliatricis Conamina*," 8vo, Altdorf, 1684. 8. "*Mathesis enucleata*," 8vo, Nuremb. 1695. 9. "*Mathesis Juvenilis*," Nuremb. 2 vols. 8vo, 1699. 10. "*Physicæ modernæ compendium*," 8vo, Nuremb. 1704. 11. "*Tyrocinia mathematica*," folio, Leipzig, 1707. 12. "*Prælectiones Academicæ*," 4to, 1722. 13. "*Prælectiones Academicæ*," Straßburg, 12mo. The works of this author are still more numerous, but the most important of them are here enumerated.

SUAREZ (FRANCIS), a Spanish Jesuit, born at Grenada, Jan. 5, 1548; was a professor of reputation at Alcalá, at Salamanca, and at Rome. He was afterwards invited to Coimbra in Portugal, where he became the principal professor of divinity. He is an author of the most voluminous kind; his works extending to 23 volumes, in folio; and so extraordinary was his memory, that if any passage was cited from them, he could immediately go on to the end of the chapter or book. Yet it was with some difficulty, that, with all his talents, he gained admission into the order of Jesuits. He died at Lisbon, in 1617, with the greatest piety and resignation. "I did not know," said he, "that it was so agreeable a thing to die." By order of pope Paul V. he wrote a book "against the errors of the English sect," which James I. caused to be publicly burnt at St. Paul's. "Happy should I be," said he, "could I seal with my blood the truths I have defended with my pen." Yet unpopular as this work must have rendered his name in this country, his treatise on law, "*Tractatus de Legibus*," was printed in London, in 1679, in folio. His works are chiefly on the subjects of metaphysics, morality, and theology. Father Noel, a French Jesuit, made an abridgement of the works of this commentator, which was published at Geneva in 1732, in folio.

SUCKLING (Sir JOHN), an English poet and dramatic writer [2], was son of sir John Suckling, comptroller of the household to Charles I. and was born at Wingham in Essex, in 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the slowness of his birth was sufficiently made up in the quickness, strength, and fertility of his genius. He first discovered a strong propensity to languages, inasmuch that he is said to have spoken Latin at five years of age, and to have written it at nine.

[2] Life prefixed to his works. Langbaine's account of dramatic poets.

From his early foundation in language, he proceeded in the course of his studies, and became accomplished in polite literature. He cultivated music and poetry, and excelled in both; for though he had a vivacity and sprightliness in his nature, which would not suffer his attention to be long confined to any thing, yet he had made ample amends for this by strength of genius and quickness of apprehension. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accomplishments, without any tincture of their vices and follies; only some thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the easiness of his carriage and address being suitable to the openness of his heart, and to that gaiety, wit, and gallantry, which were the characteristics of his nature. In the mean time he seems to have affected nothing more than the character of a courtier and a fine gentleman; which he so far attained, that he was allowed to have the peculiar happiness of making every thing he did become him.

Yet he was not so devoted to the Muses, or to the softness and luxury of courts, not so much "the delight of the court, and the darling of the Muses," as Winstanley says of him, as to be wholly a stranger to the camp. In his travels he made a campaign under the great Gustavus Adolphus, where he was present at three battles, five sieges, and several skirmishes; and if his valour was not so remarkable, says Mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly so: for after his return to his country, he raised a troop of horse for the king's service entirely at his own charge, and so richly and completely mounted, that it is said to have stood him in 12,000*l*. But these troops and their leader distinguished themselves only by their finery: they did nothing for the king's service, which sir John laid very much to heart; and soon after this miscarriage was seized with a fever, of which he died at twenty-eight years of age. The advantages of birth, person, education, parts, and fortune, with which this gentleman set out in the world, had raised the expectations of mankind to a prodigious height; and perhaps his dying so young was better for his fame, than if he had lived longer. He was a sprightly wit, and a courtly writer, as Dryden somewhere calls him; but certainly not a great genius, as some have affected to represent him; a polite and easy versifier, but not a poet. Mr. Lloyd, in his memoirs of him, says, that "his poems are clean, sprightly, and natural, his discourses full and convincing, his plays well humoured and taking, his letters fragrant and sparkling." He observes further, that "his thoughts were not so loose as his expressions, nor his life so vain as his thoughts;

thoughts; and at the same time allows for his youth and sanguine complexion, which he thinks a little more time and experience would have rectified."

His works consist of a few poems, and some letters, "An account of religion by reason," "A discourse upon occasion, presented to the earl of Dorset," and four plays. There have been several editions of them; the last by T. Davies, 2 vols. 8vo.

**SUETONIUS** (CAIUS SUETONIUS TRANQUILLUS), an ancient historian and biographer, was born at Rome about the beginning of the reign of Vespasian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet was preferred to the tribuneship of a legion, by the emperor Otho, whose side he took against Vitellius. He passed his first years probably at Rome; for he tells us in his life of Domitian, that "he remembered, when he was a boy, to have seen an old man inspected in open court, and examined whether he were circumcised or not." When he was grown up, he applied himself to the bar; and the testimony of Pliny, from which we learn this fact, informs us, at the same time, that he had not as yet freed himself from the superstitions of his times. "You write me word," says Pliny to him, "that a dream has made you afraid of miscarrying in your cause, and you want me to procure you a delay of a few days. There will be some difficulty in this; however, I will certainly try; for dreams, as Homer says, proceed from Jove. In the mean time," continues he, "you would do well to consider, whether your dreams are literally fulfilled, or whether they come true only by contraries," Ep. i. 17. There was a long and strict friendship between these two writers; and it proved advantageous to Suetonius, for Pliny did him great services. He procured him a tribune's office; and afterwards, upon his resignation, transferred it to his kinsman, at Suetonius's request. He obtained also for him the "Jus trium liberorum;" a favour seldom granted, and which Pliny had not obtained, if to his great interest at court he had not joined an earnest solicitation for it. He was then governor of Bithynia; under the empire of Trajan; and from thence wrote the following letter to that emperor. "I had long since, sir, taken into an intimacy with me Suetonius Tranquillus, a man of great integrity, honour, and learning, whose manners and studies are the same with my own; and the better I have known him, the more I have loved him. He has been but unhappy in his marriage; and the privileges of those who have three children are upon several accounts necessary. He begs through me, therefore, that your bounty will supply what his ill fortune has denied him. I know, sir, the high value of the favour I ask; but I am asking of you, whose

whose indulgence to all my wishes I have long experienced. How desirous I am to obtain it, you will easily conclude, from my applying to you at this distance; which I should not have done, if it had been a matter of more indifference to me," Ep. x. 97. Suetonius advanced himself considerably afterwards, for he was secretary to the emperor Adrian; but he lost that place, for not paying a due respect to the empress. Spartian, who relates this affair, expresses himself thus: "Septicio claro præfecto prætorii, & Suetonio Tranquillo epistolarum magistro, multisque aliis, quod apud Sabinam uxorem, injussu ejus, familiarius se tunc egerant, quam reverentia domus aulicæ postulabat, successores dedit." We quote this testimony from the original, to note the error of those, who have concluded from it, that Suetonius's offence against the emperor was a love-intrigue with his wife Sabina: whereas the words do not suggest the least idea of gallantry, but only imply, "that Suetonius and some others were turned out of their places by the emperor, for behaving, without his leave, with less ceremony to the empress than was consistent with his own dignity and that of his court." For, it seems, the emperor treated her with great contempt himself, on account of some very ill qualities she had, and permitted others also to do so under certain limitations; which limitations, it is probable, these gentlemen exceeded.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his Lives of the first twelve emperors, and part of his treatise concerning the illustrious grammarians and rhetoricians; for he applied himself much to the study of grammar and rhetoric, and many are of opinion that he taught them. Suidas ascribes to him several works, which concern that profession; and observes further, that he wrote a book about the Grecian games, two upon the shews of the Romans, two upon the laws and customs of Rome, one upon the life of Cicero, or upon his books "De Republica," "A catalogue of the illustrious men of Rome," and the books still extant of the "History of the Emperors." Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Persius, and Lucan, have usually gone under his name, and been printed at the end of his works, though it is not absolutely certain that they are his. His "History of the Emperors," is an excellent work, and has always been admired by the best judges in polite literature. It is a continued series of choice and curious facts, related succinctly, without digressions, reflections, and reasonings. There is in it a character of sincerity, which shews very plainly, that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, says Politian, "has given us evident proofs of his diligence, veracity,

and freedom. There is no room for any suspicion of partiality or ill-will in his books; nothing is advanced out of favour, or suppressed out of fear: the facts themselves have engrossed his whole attention, and he has consulted truth in the first place." He was so far from being influenced by any motives to detract from the truth, that as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, because he would not be tempted to speak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being so particular in describing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greatest crimes, by this manner of relating them. But this, as Erasmus observes [A], was owing to his care and fidelity as an historian; which made him write the lives of the "Cæsars with the same freedom that they lived:" and he is so far from blaming him, that he thinks his history more particularly useful on that very account: "to be a curb," says he, "to wicked princes, who will not easily be at rest, when they see the treatment they will have from impartial posterity, and consider that their memory will hereafter be as execrable as that of Caligula and Nero is at this day." We must not close our account of this historian without observing, that he speaks very disrespectfully of the Christians, calling them "*genus hominum superstitionis novæ & maleficæ*, a sort of people of a new and mischievous superstition [B]:" but this must candidly be imputed to his ignorance, and want of better information concerning them and their doctrines.

This author has been thought worthy of the attention and pains of critics of the first class, and been very well published more than once. The best editions are, "*Cum notis & numismatibus a Carolo Patin, Basil, 1675,*" 4to. "*Cum notis integris Isaaci Casauboni, Lævini Torrentii, Joannis Georgii Grævii, & selectis aliorum, Hagæ Comit. 1691,*" 4to. "*Cum notis variorum & Pitifci, L. Bat. 1692,*" 2 tom. 8vo. And, "*Cum notis auctioribus Pitifci, Leovard. 1714.*" "*In usum Delphini, Paris, 1684,*" 2 tom. 4to. And, "*Cum notis Burmanni,*" in 2 vols. 4to. *December 14, 1855*

SUEUR (EUSTACHE LE), one of the best painters in his time, which the French nation had produced, was born at Paris in 1617, and studied the principles of his art under Simon Vouet, whom he infinitely surpassed. It is remarkable, that Le Sueur was never out of France; and yet he carried his art to the highest degree of perfection. His works shew a grand style of design, which was formed upon antiquity, and after the best Italian masters. He invented with ease, and his execution

[A] Erasmus Epist. xvi. lib. 28. 8.

[B] In Neron. c. 16.



was always worthy of his designs. He was ingenious, discreet, and delicate, in the choice of his objects. His attitudes are simple and noble; his expressions fine, singular, and very well adapted to the subject. His draperies are designed after the manner of Raphael's last works. Whatever was the reason of it, he knew little of the local colours, or the *chiaro scuro*: but he was so much master of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and once relished that of the Venetian school; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman school in his designing. For, immediately after Vouet's death, he perceived that his master had led him out of the way: and by considering the antiques that were in France, and also the designs and prints of the best Italian masters, particularly Raphael, he contracted a more refined style and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean, however, to give any man pain; for he had great simplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April, 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloister of the Carthusians at Paris, is reckoned his master-piece, but it is defaced by somebody who envied him.

SUGER, the abbé, a celebrated minister under Louis VII. was born at Tournai in Beauce, in 1082, and being bred up at St. Denis with the young prince, afterwards Louis le Gros, became his principal guide and counsellor. On the death of Adam, abbot of St. Denis, in 1122, Suger obtained his place, and even in his abbey performed the duties of a minister. He reformed and improved not only his own society, as abbot, but all departments of the state as minister, and obtained so high a reputation, that after his death it was thought sufficient to write on his tomb, "Cy git l'abbé Suger." "Hère lies the abbé Suger." He died at St. Denis, in 1152. His life has been written in 3 vols. 12mo, by a Dominican of the name of Gervaise.

SUICER (JOHN GASPARD), a most learned German divine, was born at Zurich in 1620; became professor there of the Greek and Hebrew languages; and died at Heidelberg in 1705. He was the compiler of a very useful work, called "*Lexicon, sive Thesaurus Ecclesiasticus Patrum Græcorum*:" the best edition of which is that of Amsterdam, in 1728, in 2 vols. folio. He had a son, Henry Suicer, distinguished by some literary productions, who was a professor, first at Zurich, then at Heidelberg; and who died also in 1705, the same year with his father.

SUIDAS, author of a Greek Lexicon, the best edition of which was published, with a Latin version and notes, by Louis Kuster, at Cambridge, 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumstances of his life having been recorded, either by himself or any other writer. Politian and some others have been of opinion that no such person ever existed; but that Suidas was a real person, appears, not only from his name being found in all the manuscripts of his Lexicon, but from his being often mentioned by Eustathius in his Commentary upon Homer. The learned have differed in the same manner concerning the age of Suidas; some, as Grotius, supposing him to have lived under Constantinus, the son of Leo, emperor of the East, who began to reign in 912; while others have brought him even lower than Eustathius, who is known to have lived in 1180. The learned Bentley has written thus concerning it: "As for Suidas, he has brought down a point of chronology to the death of the emperor Zimisces, that is, to the year of Christ 975: so that he seems to have written his Lexicon between that time and the death of the succeeding emperor, which was in 1025." The Lexicon is a compilation of matters from various authors, sometimes made with judgement and diligence, and sometimes without. Suidas often used bad copies; whence it has happened, that he sometimes gives his reader corrupt and spurious words, instead of those that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiscuously; and sometimes he has brought examples to illustrate the signification of words which are nothing to the purpose. These imperfections however being allowed, which may in part arise from faults in the copies of his work, his Lexicon is a very useful book, and a storehouse of all sorts of erudition. The grammarians by profession have all prized it highly; and those who are not so may find their advantage in it, since it not only gives an account of poets, orators, and historians, &c. but exhibits many excellent passages of ancient authors whose works are lost.

This Lexicon was first published at Milan 1499, in Greek only: it has since been printed with a Latin version: but the best edition, indeed the only good one, is that of Kuster, mentioned above, on which Toup has bestowed no little pains, and in so doing has demonstrated an uncommon critical acumen. Fabricius has given us a large alphabetical index of the authors mentioned and quoted by Suidas in his Lexicon.

SULLY (MAXIMILIAN DE BETHUNE, duke of), one of the most able and honest ministers that France ever had, was descended from an ancient and illustrious house, and born in 1560. He was, from his earliest youth, the servant and friend of  
Henry

Henry IV. who was just seven years older than he, being born at Pau in Bearn, in 1553. He was bred in the opinions and doctrine of the Reformed religion, and continued to the end of his life constant in the profession of it, which fitted him more especially for the important services to which Providence had designed him. Jane d' Albret, queen of Navarre, after the death of her husband Antony de Bourbon, which was occasioned by a wound he received at the siege of Rouen in 1592, returned to Bearn, where she openly professed Calvinism. She sent for her son Henry from the court of France to Pau in 1556, and put him under a Huguenot preceptor, who trained him up in the Protestant religion. She declared herself the protectress of the Protestants in 1566; and went to Rochelle, where she devoted her son to the defence of the Reformed religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was signed at St. Germain, the 11th of August 1570. He then returned to Bearn, and made use of the quiet that was given him, to visit his estates and his government of Guyenne, after which he went and settled in Rochelle, with the queen of Navarre, his mother.

The advantages granted to the Protestants by the peace of St. Germain, raised a suspicion in the breasts of their leaders, that the court of France did not mean them well; and in reality nothing else was intended by the peace, than to prepare for the most dismal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her son Charles IX. were now convinced, that the Protestants were too powerful to be subdued by force: a resolution was taken therefore to extirpate them by stratagem and treachery. For this purpose queen Catharine and Charles dissembled to the last degree; and, during the whole year 1571, talked of nothing but faithfully observing the treaties of entering into a closer correspondence with the Protestants, and carefully preventing all occasions of rekindling the war. To remove all possible suspicions, the court of France proposed a marriage between Charles the IXth's sister, and Henry prince of Bearn; and feigned, at the same time, as if they would prepare a war against Spain, than which nothing could be more agreeable to Henry. These things, enforced with the appearance of great frankness and sincerity, entirely gained the queen of Navarre; who, though she at first doubted, and continued irresolute for some months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was proposed, in May 1572.

Still there were a thousand circumstances which were sufficient to render the sincerity of these great promises suspected; and it is certain, that many among the protestants did suspect them to the very last. Sully's father was one of these, and

conceived such strong apprehensions, that when the report of the court of Navarre's journey to Paris first reached him, he could not give credit to it. Firmly persuaded that the present calm would be of short continuance, he made haste to take advantage of it, and prepared to shut himself up with his effects in Rochelle, when every one else talked of nothing but leaving it. The queen of Navarre informed him soon after more particularly of this design, and requested him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with him. He found a general security at Vendome, and an air of satisfaction on every face; to which, though he durst not object in public, yet he made remonstrances to some of the chiefs in private. These were considered as the effects of weakness and timidity; and so, not caring to seem wiser than persons of greater understandings, he suffered himself to be carried with the torrent. He went to Rosny, to put himself into a condition to appear at the magnificent court of France; but, before he went, presented his son to the prince of Bearn, in the presence of the queen his mother, with great solemnity and assurances of the most inviolable attachment. Sully did not return with his father to Rosny, but went to Paris in the queen of Navarre's train. He applied himself closely to his studies, without neglecting to pay a proper court to the prince his master; and lived with a governor and a valet de chambre in a part of Paris where almost all the colleges stood, and continued there till the bloody catastrophe which happened soon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal servants, met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and some historians make no doubt but she was poisoned; yet the whole court appeared sensibly affected, and went into deep mourning. In a word, it is not speaking too severely upon this conduct of Catherine de Medicis and Charles IX. to call it an almost incredible prodigy of dissimulation. Still many of the Protestants, among whom was Sully's father, suspected the designs of the court; and had such convincing proofs, that they quitted the court, and Paris itself, or at least lodged in the suburbs. They warned prince Henry to be cautious; but he listened to nothing; and some of his chiefs were as incredulous, and the admiral de Coligny in particular, though one of the wisest and most sagacious men in the world. The fact to be perpetrated was fixed for the 24th of August, 1572, and is well known by the name of the massacre of St. Bartholomew. The feast of St. Bartholomew fell this year upon a Sunday; and the massacre was perpetrated in the evening.

All the necessary measures having been taken, the ringing of the bells of St. Germain l'Auxerrois for matins was the signal for beginning the slaughter. The admiral de Coligny was first murdered by a domestic of the duke of Guise, the duke himself staying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen-mother; and, when they had offered all manner of indignities to the bleeding carcase, hung it on the gibbet of Montfaucon. The king, as father Daniel relates, went to feast himself with the sight of it; and, when some that were with him took notice that it was somewhat offensive, is said to have used the reply of the Roman emperor Vitellius: "The body of a dead enemy always smells sweet." All the domestics of the admiral were afterwards slain, and the slaughter was at the same time begun by the king's emissaries in all parts of the city. Tavanès, a marshal of France, who had been page to Francis I. and was at that time one of the counsellors and confidants of Catharine de Medicis, ran through the streets of Paris, crying, "Let blood, let blood! bleeding is as good in the month of August, as in May!" Among the most distinguished of the Calvinists that perished was Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himself seized in bed by men in masques, thought they were the king and his courtiers, who came to divert themselves with him. Charles de Quélence, baron of Pont in Bretagne, was another; who however did not yield to the swords of his butchers till he was pierced through like a sieve. This nobleman had married Catharine Parthenai, the daughter and heiress of John de Soubise, and her mother was then carrying on a suit against him for impotency: so that when the naked bodies, according as each was massacred, were thrown down before the castle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the least shocked with the cruelty of the spectacle, and with great curiosity and immodesty fixed their eyes particularly upon Charles de Quélence, to see if they could discover the marks and cause of this impotency. Francis Nonpar de Caumont was murdered in his bed betwixt his two sons; one of whom was stabbed by his side; but the other, by counterfeiting himself dead, and lying concealed under the bodies of his father and brother, escaped. The horror of this night is not to be conceived; and we may safely refer for further particulars to the fine description which Voltaire has given of it, in the second canto of his *Henriade*; since even the imagination of a poet cannot soar beyond the real matter of fact.

The reader may probably by this time be curious to know what was become of Sully, as well as of his master the king of

Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed," says he, "and awaked from sleep three hours after midnight by the found of all the bells and the confused cries of the populace. My governor, St. Julian, with my valet de chambre, went hastily out to know the cause; and I never afterwards heard more of these men, who, without doubt, were among the first that were sacrificed to the public fury. I continued alone in my chamber dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost consternation. He was of the Reformed religion; and, having learned what the matter was, had consented to go to mass, to preserve his life, and his house from being pillaged. He came to persuade me to do the same, and to take me with him: I did not think proper to follow him, but resolved to try if I could gain the college of Burgundy, where I had studied; though the great distance between the house where I then was, and the college, made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large prayer-book under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers; who, running from all parts, forced open the houses, and cried aloud, 'Kill! kill! massacre the Huguenots!' The blood, which I saw shed before my eyes, redoubled my terror. I fell into the midst of a body of guards; they stopped me, questioned me, and were beginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself with the same good fortune. At last I arrived at the college of Burgundy, where a danger still greater than any I had yet met with awaited me. The porter having twice refused me entrance, I continued standing in the midst of the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey; when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his hand, admitted me; and my friend carried me to his apartment, where two inhuman priests, whom I heard mention Sicilian vespers, wanted to force me from him, that they might cut me in pieces; saying, the order was, not to spare even infants at the breast. All the good man could do was to conduct me privately to a distant chamber, where he locked me up; and here I was confined three days, uncertain of my destiny, seeing no one but a servant of my friend, who came from time to time to bring me provision."

As to Henry king of Navarre, though he had been married to Charles the IXth's sister but six days before, with the greatest solemnity, with all the marks of kindness and affection from the court, yet he was treated with not a jot more ceremony than the rest. He was awaked two hours before day by a great number of soldiers, who rushed boldly into a chamber in the Louvre, where he and the prince of Condé lay, and insolently commanded them to dress themselves, and attend the king. They would not suffer the two princes to take their swords with them, who, as they went, saw several of their gentlemen massacred before their eyes. This was contrived, doubtless, to intimidate them; and, with the same view, as Henry went to the king, the queen gave orders, that they should lead him under the vaults, and make him pass through the guards, drawn up in files on each side, and in menacing postures. He trembled, and recoiled two or three steps back; but the captain of the guards swearing that they should do him no hurt, he proceeded through, amidst carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury: he ordered them with oaths and blasphemies, which were familiar with him, to quit a religion, which he said had been taken up only for a cloke to their rebellion: he told them in a fierce and angry tone, "that he would no longer be contradicted in his opinions by his subjects; that they by their example should teach others to revere him as the image of God, and cease to be enemies to the images of his mother;" and ended by declaring, that "if they did not go to mass, he would treat them as criminals guilty of treason against divine and human majesty." The manner of pronouncing these words not suffering the princes to doubt the sincerity of them, they yielded to necessity, and performed what was required of them: and Henry was even obliged to send an edict into his dominions, by which the exercise of any other religion but the Romish was forbidden.

In the mean time the court sent orders to the governors in all the provinces, that the same destruction should be made of the Protestants there as had been at Paris; but many of them nobly refused to execute these orders; and the viscount d'Orthe had the courage to write from Bayonne, to Charles IX. that, "he found many good soldiers in his garrison, but not one executioner: and begged him to command their lives in any service that was possible." Yet the abettors and prime actors in this tragedy at Paris were wonderfully satisfied with themselves, and found much comfort in having been able to do so much for the cause of God and his church. Tavan's, mentioned above, who ran about the streets crying, "Let blood! let blood!" being upon his death-bed, made a general confession of the sins of his life; after which his confessor saying to him  
with

with an air of astonishment, "Why! you speak not a word of St. Bartholomew;" he replied, I look upon that as a meritorious action, which ought to atone for all the sins I have ever committed." This is related by his son, who has written memoirs of him. The king himself must have supposed real merit to have been in it; for, not content with setting his seal and sanction to these detestable butcheries, he is credibly affirmed to have taken the carbine into his own hands, and to have shot at the poor Huguenots as they attempted to escape. The court of Rome did all they could to confirm the Parisians in this horrid notion: for though Pope Pius V. is said to have been so much afflicted at the massacre as to shed tears, yet Gregory XIII. who succeeded him, ordered a public thanksgiving to God for it to be offered at Rome, and sent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himself with saying, that the king's zeal in his terrible punishment of the heretics was commended at Rome; and Baronius affirms the action to have been absolutely necessary. The French writers, however, have spoken of it in the manner it deserves; have represented it as the most wicked and inhuman devastation that ever was committed: "an execrable action," says one of them, "that never had, and I trust God will never have, its like [c]." Voltaire has given us his sentiments of it in his agreeable and pointed manner: "This frightful day of St. Bartholomew, says he [d], "they had been meditating and preparing for two years. It is difficult to conceive, how such a woman as Catharine de Medicis, brought up in pleasures, and at whom the Huguenot party took less umbrage than any other, could form so barbarous a resolution: it is still more astonishing in a king only twenty years old. The faction of the Guises had a great hand in this enterprise; and they were animated to it by two Italians, the cardinal de Birague, and the cardinal de Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour upon this occasion to the maxims of Machiavel, and especially to that which advises never to commit a crime by halves. The maxim, never to commit crimes, had been even more politic: but the French manners were become savage by the civil wars, in spite of the feasts and pleasures which Catharine de Medicis was perpetually contriving at court. This mixture of gallantry and fury, of pleasures and carnage, makes the most fantastical piece, which the contradictions of the human species are capable of painting." Indeed, one would not easily imagine, that amidst feasting and merriments a plot was all the while carrying on for the destruction of 70,000 souls: for such, according to

[c] Perchex's History of Henry the Great.

[d] *Essai sur l'histoire generale*, tom. iii. p. 363. 1756, 8vo.



Sully's Memoirs, was the number of Protestants massacred, during eight days, throughout the kingdom.

At the end of three days, however, a prohibition for murdering and pillaging any more of the Protestants was published at Paris; and then Sully was suffered to quit his cell in the college of Burgundy. He immediately saw two soldiers of the guard, agents to his father, entering the college, who gave his father a relation of what had happened to him; and, eight days after, he received a letter from him, advising him to continue in Paris, since the prince he served was not at liberty to leave it; and adding, that he should follow the prince's example in going to mass. Though the king of Navarre had saved his life by this submission, yet in other things he was treated but very indifferently, and suffered a thousand capricious insults. He was obliged, against his will, to stay some years at the court of France; he knew very well how to dissemble his chagrin; and he often drove it away by the help of gallantry, which his own constitution, and the corruption of the ladies, made very easy to him. The lady de Sauves, wife to one of the secretaries of state, was one of his chief mistresses. But he was not so taken up with love, as altogether to neglect political intrigues. He had a hand in those that were formed to take away the government from Catharine de Medicis, and to expel the Guises from court; which that queen discovering, caused him and the duke of Alençon to be arrested, set guards upon them, and ordered them to be examined upon many heinous allegations. They were set at liberty by Henry III. for Charles IX. died, 1574, in the most exquisite torments and horrors, the massacre of St. Bartholomew's-day having been always in his mind. Sully employed his leisure in the most advantageous manner he was able. He found it impracticable in a court to pursue the study of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and history, and all those exercises which give ease and gracefulness to the person; that method of educating youth, with a still greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himself educated in the same way.

In the year 1576, the king of Navarre made his escape from the court of France. The means were one day offered him in the month of February, when he was hunting near Senlis; from whence, his guards being dispersed, he instantly passed the Seine at Poissy, went to Alençon, and on to Tours, where he no sooner arrived than he resumed the exercise of the Protestant religion. A bloody war was now expected; and Catharine de Medicis began to tremble in her turn: and, indeed, from that time to 1589, his life was nothing else but a mixture of battles, negociations and love-intrigues, which last made no inconsiderable

able part of his business. Sully was one of those who attended him in his flight, and who continued to attend him to the end of his life, serving him in the different capacities of soldier and statesman, as the various conditions of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management she was sometimes of use also. There were frequent ruptures between him and the court of France; but at last Henry III. confederated with him sincerely, and in good earnest, to resist the League, which was more furious than ever, after the death of the duke of Guise and the cardinal his brother. The reconciliation and confederacy of these two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonstration of mutual satisfaction. They joined their troops some time after to lay siege to Paris: they besieged it in person, and were upon the point of subduing that great city, when the king of France was assassinated by James Clement, a Dominican friar, the 1st of August, at the village of St. Cloud. "The league," says Henault, "is perhaps the most extraordinary event in history; and Henry III. may be reckoned the weakest prince in not foreseeing, that he should render himself dependent on that party by becoming their chief. The Protestants had made war against him, as an enemy of their sect; and the leaguers murdered him on account of his uniting with the king of Navarre, the chief of the Huguenots."

Henry III. upon his death-bed declared the king of Navarre his successor; and the king of Navarre did succeed him, but not without very great difficulties. He was acknowledged king by most of the lords, whether Catholic or Protestant, who happened then to be at court; but the leaguers refused absolutely to acknowledge his title, till he had renounced the Protestant religion; and the city of Paris persisted in its revolt till the 22d of March, 1594. He embraced the Catholic religion, as the only method of putting an end to the miseries of France, by the advice of Sully, whom he had long taken into the sincerest confidence; and the celebrated Du Perron, afterwards cardinal, was made the instrument of his conversion. He attempted, also, to convert Sully, but in vain: "My parents bred me," said the minister, "in the opinions and doctrines of the Reformed religion, and I have continued constant in the profession of it; neither threatenings, promises, variety of events, nor the change even of the king my protector, joined to his most tender sollicitations, have ever been able to make me renounce it."

This change of religion in Henry IV. though it quieted things for the present, did not secure him from continual plots and troubles; for being made upon political motives, it was natural to suppose it not sincere. Thus, Dec. 26, 1594, a scholar, named

John

John Chastel, attempted to assassinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily answered, "That he came from the college of the Jesuits," and then accused those fathers of having instigated him to it. The king, who was present at his examination, said with much gaiety, that "he had heard, from the mouths of many persons, that the society never loved him, and he was now convinced of it by his own." Some writers have related, that this assassination was attempted when he was with the fair Gabrielle, his mistress, at the hotel d' Estrées; but Sully, who was with him, says that it was at Paris, in his apartments in the Louvre. This Gabrielle was the favourite mistress of Henry IV. and it is said that the king intended to marry her; but she died in 1599, the year that his marriage with Margaret of Valois, sister of Charles IX. was declared null and void by the pope's commissioners, with consent of both parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, to whom he had made love without success, to be one of her ladies of honour; saying, that "since she was a lady of real honour, she should be in that post with the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble saying is recorded by many writers of Catharine, sister to the viscount de Rohan, who replied to a declaration of gallantry from this prince, that "she was too poor to be his wife, and of too good a family to be his mistress."

Sully was now the first minister; and he performed all the offices of a great and good minister, while Henry performed the offices of a great and good king. He attended to every part of the government; prosecuted extortioners, and those who were guilty of embezzling the public money: and, in short, restored the kingdom, in a few years, from a most desperate to a most flourishing condition: which, however, he could not have done, if Henry, like a wise prince, had not resolutely supported him against favourite mistresses, the cabals of court, and the factions of state, which would otherwise have overwhelmed him. We are not writing the history of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his master, as we find it thus delineated by a fine writer and able politician of our own [E]. "Henry IV." says he, "turned his whole application to every thing that might be useful, or even convenient, to his kingdom, without suffering things that happened out of it to pass unobserved by him, as soon as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins,"

[E] Bolingbroke Of the state of the nation.

on the 2d of May, 1598. "Is there a man, either prince or subject, who can read, without the most elevated and the most tender sentiments, the language he held to Sully at this time, when he thought himself dying of a great illness he had at Monceaux? 'My friend,' said he, 'I have no fear of death. You, who have seen me expose my life so often, when I might so easily have kept out of danger, know this better than any man: but I must confess that I am unwilling to die, before I have raised this kingdom to the splendor I have proposed to myself, and before I have shewn my people that I love them like my children, by discharging them from a part of the taxes that have been laid on them, and by governing them with gentleness.' This state of France," continues this author, "was then even worse than the state of Great-Britain is now; the debts as heavy, many of the provinces entirely exhausted, and none of them in a condition of bearing any new imposition. The standing revenues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were raised on the people: so great were the abuses of that government in raising money; and they were not less in the dispensation of it. The whole scheme of the administration was a scheme of fraud, and all who served cheated the public, from the highest offices down to the lowest; from the commissioners of the treasury, down to the under farmers and under treasurers. Sully beheld this state of things, when he came to have the sole superintendency of affairs, with horror; he was ready to despair, but he did not despair; zeal for his master, zeal for his country, and this very state, seemingly so desperate, animated his endeavours; and the noblest thought, that ever entered into the mind of a minister, entered into his. He resolved to make, and he made, the reformation of abuses, the reduction of expences, and a frugal management, the sinking fund for the payment of national debts; and the sufficient fund for all the great things he intended to do, without overcharging the people. He succeeded in all. The people were immediately eased, trade revived, the king's coffers were filled, a maritime power was created, and every thing necessary was prepared to put the nation in a condition of executing great designs, whenever great conjunctures should offer themselves. Such was the effect of twelve years of wise and honest administration: and this effect would have shewed itself in great enterprises against the house of Austria, more formidable in these days than the house of Bourbon has been in ours, if Henry IV. had not been stabbed by one of those assassins, into whose hands the interest of this house, and the frenzy of religion, had put the dagger more than once."

Henry

Henry was murdered the 17th of May, 1610; and, what is infinitely more astonishing than the murder, are the presages this unhappy prince had of his cruel destiny, which, Sully tells us, "were indeed dreadful and surprising to the last degree." The queen was to be crowned purely to gratify her, for Henry was vehemently against the coronation; and, the nearer the moment approached, the more his terrors increased. "In this state of overwhelming horror, which," says Sully, "at first I thought an unpardonable weakness, he opened his whole heart to me; his own words will be more affecting than all I can say. 'Oh! my friend,' said he, 'this coronation does not please me: I know not what is the meaning of it, but my heart tells me some fatal accident will happen.' He sat down as he spoke these words, upon a chair in my closet; and, resigning himself some time to all the horror of his melancholy apprehensions, he suddenly started up, and cried out, 'Par Dieu, I shall die in this city; they will murder me here; I see plainly they have made my death their only resource!' for he had then great designs on foot against Spain and the house of Austria. He repeated these forebodings several times, which Sully as often treated as chimeras: but they proved realities.

After the death of his master, by which he was infinitely afflicted, Sully retired from court: for, a new reign introducing new men and new measures, he was not only no longer regarded, but the courtiers also hated and plotted against him. The life he led in retreat was accompanied with decency, grandeur, and even majesty; yet it was, in some measure, embittered with domestic troubles, arising from the extravagance and ill conduct of his eldest son, the marquis of Rosny. He died Dec. 22, 1641, aged 82; and his duchess caused a statue to be erected over his burying-place, with this inscription on the back of it: "Here lies the body of the most high, most puissant, and most illustrious lord, Maximilian de Bethune, marquis of Rosny, who shared in all the fortunes of king Henry the Great; among which was that memorable battle, which gave the crown to the victor; where, by his valour, he gained the white standard, and took several prisoners of distinction. He was by that great monarch, in reward of his many virtues and distinguished merit, honoured with the dignities of duke, peer, and marshal of France, with the governments of the Upper and Lower Poitou, with the office of grand master of the ordnance; in which, bearing the thunder of his Jupiter, he took the castle of Montmelian, till then believed impregnable, and many other fortresses of Savoy. He was likewise made superintendant of the finances, which office he discharged singly, with a wise and prudent œconomy; and continued his faithful services till that unfortunate day, when the Cæsar of the French nation lost his life by the hand of a parricide."

parricide. After the lamented death of that great king, he retired from public affairs, and passed the remainder of his life in ease and tranquillity. He died at the castle of Villebon, Dec. 22, 1641, aged 82."

Though he lived to such an age, no life could be more frequently exposed to perils than that of Sully. One of these was of a very extraordinary kind, and deserves to be particularly mentioned. It was at the taking of a town in Cambray, in 1581, when, to defend the women from the brutality of the soldiers, the churches, with guards about them, were given them for asylums; nevertheless, a very beautiful young girl suddenly threw herself into the arms of Sully, as he was walking in the streets, and, holding him fast, conjured him to guard her from some soldiers, who, she said, had concealed themselves as soon as they saw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but she told him she had been there, and had asked for admittance, which they refused, because they knew she had the plague. Sully thrust her from him with the utmost indignation as well as horror, and expected every moment to be seized with the plague, which, however, by good fortune did not happen.

The character of Sully, as it was given by his master Henry IV. and as it is preserved in his Memoirs, will very properly conclude our account of this illustrious minister. "Some persons," said Henry [F], "complain, and indeed I do myself, sometimes, of his temper. They say he is harsh, impatient, and obstinate: he is accused of having too enterprising a mind, of presuming too much upon his own opinions, exaggerating the worth of his own actions, and lessening that of others, as likewise of eagerly aspiring after honours and riches. Now, although I am well convinced that part of these imputations are true, and that I am obliged to keep an high hand over him, when he offends me with those sallies of ill humour; yet I cannot cease to love him, esteem him, and employ him in all affairs of consequence, because I am very sure that he loves my person, that he takes an interest in my preservation, and that he is ardently solicitous for the honour, the glory, and grandeur of me and my kingdom. I know, also, that he has no malignity in his heart; that he is indefatigable in business, and fruitful in expedients; he is a careful manager of my revenue, a man laborious and diligent, who endeavours to be ignorant of nothing, and to render himself capable of conducting all affairs, whether of peace or war; who writes and speaks in a style that pleases me, because it is at once that of a soldier and statesman. In a word, I confess to you, that, notwithstanding all his extravagances

and little transports of passion, I find no one so capable as he is of consoling me under every uneasiness."

The "Memoirs of Sully" have always been ranked among the best, and certainly are among the most interesting and authentic books of French history. They contain a most particular account of whatever passed from the peace in 1570, to the death of Henry IV. in 1610; a period of time, which has supplied the most copious subjects to the historians of France. They are full of numerous and various events; wars, foreign and domestic; interests of state and religion; master-strokes of policy; unexpected discoveries; struggles of ambition; stratagems of policy; embassies and negotiations. These memoirs take their value, perhaps their greatest value, from the innumerable recitals of a private kind, which scarcely belong to the province of history; for, at the same time that they treat of the reign, they describe the whole life of Henry the Great. They are not, however, either in the form or language in which they were left by Sully: the form has been digested and methodized, and the language has been corrected and polished. The best edition in French is that of Paris, in 3 vols. 4to, and also in 8 vols. 12mo. They have been translated into English, and published both in 4to and 8vo.

SULPICIA, an ancient Roman poetess, who lived under the reign of Domitian, and afterwards was so celebrated and admired, that she has been thought worthy to be named the Roman Sappho. We have nothing left of her but a satire, or rather fragment of a satire, against Domitian, who published a decree for the banishment of the philosophers from Rome; which satire may be found in Scaliger's "Appendix Virgiliana," and other collections, but has usually been printed at the end of the "Satires of Juvenal," to whom, as well as to Aufonius, it has been falsely attributed by some critics. From the invocation it should seem, that she was the author of many other poems, and the first Roman lady who taught her sex to vie with the Greeks in poetry. Her language is easy and elegant, and she seems to have had a happy talent for satire. She is mentioned by Martial and Sidonius Apollinaris, and is said to have addressed to her husband Calenus, who was a Roman knight, "A poem on conjugal love." She was certainly a lady of bright genius, and there is reason to lament the loss of her works. Her satire has been reprinted by Wernsdorf in the third volume of the *Poetæ Minores Latini*, where may be seen some useful remarks respecting her works. The thirty-fifth epigram in Martial's tenth book, elegantly refers to her poem on conjugal love:

Omnes Sulpiciam legant puellæ,  
Uni quæ cupiant viro placere.  
Omnes Sulpiciam legant mariti,  
Uni qui cupiant placere nuptæ.

SULPICIUS SEVERUS, an ecclesiastical writer, who flourished about the beginning of the fifth century, was contemporary with Rufinus and St. Jerome. He was a disciple of St. Martin of Tours, whose life he has written; and friend of Paulinus, bishop of Nola, with whom he held a constant and intimate correspondence. He was illustrious for his birth, his eloquence, and still more for his piety and virtue. After he had shone with great lustre at the bar, he married very advantageously; but, losing his wife soon after, he quitted the world, and became a priest. All this appears from a letter Paulinus wrote to him [G]: "But you, my dear brother," says that bishop, "were more wonderfully converted to the Lord, inasmuch as, amidst all the secular advantages of youth, fame, wealth, and eloquence, in pleading before courts of justice, that is, upon the theatre of the world, you suddenly threw off the slavish yoke of sin, and broke the deadly bonds of flesh and blood. Neither could youth, nor increase of riches, by marrying into a noble family, nor pleasures of any kind, turn you from the narrow path of virtue and salvation, into the broad and easy way of the multitude."

He was born in the province of Aquitain, whose inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The best poets, the best rhetoricians, and the best orators of the Roman empire, of those at least who wrote in Latin, were then to be found in Aquitain. Thus, in a conversation supported by Posthumianus, Severus Sulpicius [H], and Gallus, Gallus is made to say, "*Sed dum cogito, me hominem Gallum inter Aquitanos verba facturum, vereor ne offendant vestras nimium urbanas aures sermo rusticior.*" Sulpicius lived sometimes at Primuliacum, sometimes at Elusa, as we learn from Paulinus [I], and also at Tolosa, as we learn from his letter to his wife's mother Bassula [K]. Some have affirmed that he was bishop of the Biturices; but they have erroneously confounded him with another Severus Sulpicius, who was bishop of that people, and died at the end of the sixth century. Sulpicius lived till about the year 420. He is said, some time before he died, to have been seduced by the Pelagians; but that, returning to his old principles, he imposed a silence upon himself for the rest of his days, as the best atonement he could make for an error, into which he was led by the itch of disputation. He was a man of fine sense and great learning. The principal of his works was his "*Historia sacra*," in two books; where he gives a succinct account of all the remarkable things that passed in the Jewish or Christian churches, from the creation

[G] Paulin. Epist. vii.

[I] Epist. vi. xi. xii.

[H] Sulp. Oper. p. 419. Epist. 1709.

[K] Vid. Oper. p. 372.



of the world to the consulate of Stilicon and Aurelian ; that is, to about the year 400. He wrote, also, the " Life of St. Martin," as we have said already ; " Three letters upon the death and virtues of this saint ;" and " Three dialogues ;" the first upon the miracles of the Eastern monks, and the two last upon the extraordinary qualities and graces of St. Martin. These, with seven other epistles never before printed with his works, were all revised, corrected, and published with notes, in a very elegant edition, by Le Clerc, at Leipzig, in 1709, 8vo.

This author is extremely elegant ; there is a purity and politeness in his style, far beyond the age in which he lived. He has joined a very concise manner of expressing himself to a remarkable perspicuity, and in this has equalled even Sallust himself, whom he always imitates, and sometimes quotes. He is not, indeed, exact throughout in his " History of the church ;" and he is prodigiously credulous upon the point of miracles. He admits, also, several false and foolish opinions, which have no foundation in Scripture ; as, for instance, the doctrine of the Millenaries ; that Nero was the Antichrist ; that demons cohabited with women, &c. In the mean time, there are several of his pieces, not only useful, but highly entertaining, more especially his " Dialogues," which are drawn up with the greatest art and justness. The first of these contains many interesting particulars : the manners and singularities of the Eastern monks are elegantly described. An account too is given here of the disturbances which the books of Origen had occasioned in Egypt and Palestine, where Sulpicius delivers himself like a very wise and moderate man. He entirely excuses Origen, and highly disapproves the rigour with which the bishop of Alexandria had pursued his advocates and followers : he deplores also the misfortune of the church, whose peace was so disturbed by matters, in themselves, of very little consequence. He has preserved in this dialogue, in the character of Posthumianus, an anecdote of an African presbyter, which deserves to be mentioned. This speaker had been entertained by the Presbyter upon the coasts of Africa very generously and hospitably, according to his abstemious and rigid way of living ; and therefore offered him at parting a few pieces of gold, by way of return for the civilities he had received. But the Presbyter started back, with horror, as it were ; and, rejecting his present, told him with great earnestness, that " gold might destroy, but could never support the church." " Cum ego," says Posthumianus, " Presbytero illi decem nummos aureos obtulissem, refugit ; altiore consilio protestatus, ecclesiam auro non strui, sed potius destrui."

SULZER (JOHN GEORGE), a very eminent German, or rather Swiss philosopher, was born at Winterthurn in the canton

of Zurich, in October, 1720, and is said to have been the youngest of twenty-five children. His talents did not develop themselves early; and, at sixteen, he had not even acquired a taste for study. Wolfe's *Metaphysics* was the first book that awakened in him a love of philosophy; and the counsels and example of the celebrated Gesner, soon after incited him to apply himself eagerly to mathematics and general science, and to resume the study of Grecian and Oriental literature. He became an ecclesiastic; and a favourable situation for examining the beauties of nature, made him an enthusiast in that branch of knowledge. He published, therefore, at twenty-one, "*Moral contemplations of the works of Nature*;" and, in the same year, 1741, "*A Description of the most remarkable Antiquities in the Lordship of Knonau*:" written in German. The year after, he published an account of a journey which he took in the Alps; wherein he displayed not only his sensibility of the beauties of nature, but his profound sense of the infinite power and goodness of its author. Becoming a tutor at Magdeburg, he obtained the acquaintance of Maupertuis, Euler, and Sack; in consequence of which his merits became more known, and he obtained, in 1747, the appointment of mathematical professor in the royal college at Berlin; and became a member of the royal academy there in 1750.

The works of Sulzer are numerous; but the most important is, his "*Universal Theory of the fine Arts*," (*Allgemeine Theorie der schönen Künste, &c.*) which is a dictionary in 2 vols. 4to, containing all the terms of the various arts digested into one alphabet. In this he appears at once a profound thinker, and a man of singular worth. The first volume appeared at Leipzig in 1771; the second in 1774. He wrote also, "*Remarks on the Philosophical Essays of Hume*;" a work wherein he both acknowledges the acuteness, and detects the sophistry of our celebrated sceptic. The king of Prussia distinguished him by many marks of bounty and favour, but never saw him till near the end of 1777. Sulzer lived only to the age of sixty, and died in February, 1779. His character is of the purest kind; amiable, virtuous, sociable, and beneficent. His philosophy was that of a true Christian, and the support he derived from it was proportionably uniform and steady. His dying moments were calm, humble, and sublime; and his countenance, when he expired, wore the composure of sleep. He had no enemy, and his friends were numerous and affectionate.

SUMOROKOF (ALEXANDER), who is justly denominated the founder of the Russian theatre [L], was the person who, after Lomonozof, principally contributed to refine the poetry

of his country. He was the son of Peter Sumorokof, a Russian nobleman, and was born at Moscow on the 14th of November, 1727. He received the first rudiments of learning in his father's house, where, besides a grammatical knowledge of his native tongue, he was well grounded in the Latin language. Being removed to the seminary of the cadets at St. Petersburg, he prosecuted his studies with unwearied application, and gave early proofs of his genius for poetry. Even on holidays he would retire from his companions, who were engaged in play, and devote his whole time to the perusal of the Latin and French writers: nor was it long before he himself attempted to compose. The first efforts of his genius were love-songs, whose tenderness and beauties, till then unexpressed in the Russian tongue, were greatly admired, and considered as certain prognostics of his future fame. Upon quitting the seminary, he was appointed adjutant, first to count Golovkin, and afterwards to count Rosomonski: and being soon noticed and patronized by count Ivan Shuvalof, he was introduced by that Mæcenas to the empress Elizabeth, who took him under her protection. About the twenty-ninth year of his age, an enthusiastic fondness he had contracted for the works of Racine, turned his genius to the drama; and he wrote the tragedy of "Koref," which laid the foundation of the Russian theatre. This piece was first acted by some of his former schoolmates the cadets, who had previously exercised their talents in declamations, and in acting a French play. The empress Elizabeth, informed of this phenomenon in the theatrical world, ordered the tragedy to be exhibited in her presence, upon a small theatre of the court, where German, Italian, and French plays had been performed. The applause and distinction which the author received on this occasion, encouraged him to follow the bent of his genius; and he produced successively "Hamlet," "Aristona," "Sinaf and Truvor," "Zemira," "Dimisa," "Vithclaf," "The False Demetrius," and "Micissaf." Nor was his Muse less fertile in comedies; which are, "Trisotinus;" "The Judge;" "The Dispute between the Husband and Wife;" "The Guardian;" "The Portion acquired by Fraud;" "The Envious Man;" "Tartuffe;" "The Imaginary Cuckold;" "The Mother who rivals her Daughter;" "The Gossip;" and "The Three Rival Brothers." He wrote also the operas of "Alcestes," and "Cephalus and Procris." With respect to his tragedies, Racine was his model; and the Russian biographer of Sumorokof, who seems a competent judge of his merit, allows, that though in some instances he has attained all the excellence of the French poet, yet he has failed in many others; but it would be uncandid to insist upon such defects in a writer who first introduced the drama among his countrymen. The French

overlook in their Corneille still greater faults. His comedies, continues the same author, contain much humour; but I do not imagine that our dramatic writers will adopt him for their model: for he frequently excites the laughter of the spectator at the expence of his cooler judgement. Nevertheless, they present sufficient passages to prove, that he would have attained a greater degree of perfection in this line, if he had paid more attention to paint our manners, and to follow the taste of the best foreign writers.

Besides dramatic writings, Sumorokof attempted every species of poetry, excepting the epic. He wrote love-songs, idyllia, fables, satires, anacreontics, elegies, versions of the Psalms, and Pindaric odes. Superior to Lomonozof in the compositions of the drama, he yet was inferior to him in Pindaric writings. Though his odes, adds his biographer, are distinguished by their easy flow of versification, by their harmony, softness, and grace, yet they are far from reaching that elevation and fire which characterize those of Lomonozof. These two great poets had each their peculiar talents: the one displayed in his style all the majesty, strength, and sublimity of the Russian tongue; and the other all its harmony, softness, and elegance. The elegies of Sumorokof are full of tenderness: his idyls give a true picture of the pastoral life in all the pleasing simplicity of unimproved nature without descending to vulgarity; and may serve as models in this species of composition, in all things excepting in strict morality. His satires are the best in the Russian language, but are extremely unequal, and deserve to have been wrought with more plan and regularity. In writing his fables, his pen seems to have been guided by the Muses and Graces; and I do not hesitate, if not to prefer them, at least to compare them with those of Fontaine. Sumorokof was also author of a few short and detached historical pieces. 1. "A Chronicle of Moscow," in which he relates the origin of that city; and abridges the reigns of its monarchs from Ivan Danilovitch to Feodor Alexievitch. 2. "A History of the first insurrection of the Strelitz in 1682, by which Ivan was appointed joint-sovereign with Peter the Great, and the princess Sophia regent. 3. "An account of Stenko Razin's rebellion." His style in these pieces is said to be clear and perspicuous, but somewhat too flowery and poetical for prose. Sumorokof obtained by his merit the favour and protection of his sovereign. Elizabeth gave him the rank of brigadier; appointed him director of the Russian theatre, and settled upon him a pension of 400*l.* per annum. Catherine II. created him counsellor of state; conferred upon him the order of St. Anne; and honoured him with many instances of munificence and distinction until his death, which carried him

him off at Moscow, on the 1st of October, 1777, in the fifty-first year of his age.

With respect to his disposition, says his biographer, this celebrated poet seems to have possessed a good and amiable heart; but his extreme sensibility, an excellent quality in a poet when tempered with philosophy, occasioned that singularity and vehemence of character, which gave so much trouble and uneasiness to all his acquaintance, but particularly to himself. He was polite and condescending towards those who treated him with respect, but haughty to those who behaved to him with pride. He knew no deceit; he was a true friend, and an open enemy; and could neither forget an obligation nor an injury. Passionate, and frequently inconsiderate in his pursuits, he could not bear the least opposition; and oftentimes looked upon the most trifling circumstance as the greatest evil. His extraordinary fame, the many favours which the empress conferred upon him, with the indulgence and veneration of his friends, might have made him extremely fortunate, if he had understood the art of being so. He had conceived a great, perhaps too great, idea of the character and merits of a true poet; and could not endure to see with patience this noble and much-esteemed art, which had been consecrated by Homer, Virgil, and other great men, profaned by persons without judgement or abilities. These pretenders, he would say, shock the public with their nonsense in rhyme; and clothe their monstrous conceptions in the dress of the Muses. The public recoil from them with disgust and aversion; and, deceived by their appearance, treat with irreverence those children of heaven the true Muses. The examples of Lomonozof and Sumorokof have tended to diffuse a spirit of poetry, and a taste for polite learning, among the Russians; and they are succeeded by a numerous band of poets.

SURENHUSIUS (WILLIAM), a celebrated Hebrew scholar in the university of Amsterdam, is most known for his edition of the *Mishna* of the Jews, with notes, and a Latin version, which he began to publish in 1698, and completed in 1703, in 3 vols. folio. It contains also the commentaries of the Rabbins, Maimonides, and Bartenora. The period at which he flourished is ascertained by this publication, but, in the books which we have been able to consult, we do not find any account of the time when he was born or died.

SUTCLIFFE (MATTHEW), an English Protestant divine in the beginning of the last century, who wrote several controversial works, in which his zeal has been thought at least to equal his candour. He published, among others, the following books:

1. "A treatise of Ecclesiastical Discipline," 4to, London, 1591.
2. "De Presbyterio, ejusque nova in Ecclesia Christianâ Politia," 4to, the same year.
3. "De Turco-Papismo," or, on the

the resemblance between Mahometanism and Popery, 4to, London, 1599. 4. "De Purgatorio, adversus Bellarminum," 4to, the same year. 5. "De vera Christi Ecclesia," 4to, 1600. 6. "De Missa, adversus Bellarminum," 4to, 1603. When he died, or at what age, we have not discovered.

SUTTON (THOMAS, esq;), founder of the Charter-house [M], was born at Knaith in Lincolnshire, in 1532, of an ancient and genteel family. He was educated at Eton-school, and probably at Cambridge, and studied the law in Lincoln's-Inn: but, this profession not suiting his disposition, he travelled into foreign countries, and made so long a stay in Holland, France, Spain, and Italy, as to acquire the languages of those various nations. During his absence, his father died, and left him a considerable fortune. On his return home, being a very accomplished gentleman, he became secretary to the earl of Warwick and his brother the earl of Leicester. By the former of these noblemen, in 1569, he was appointed master of the ordnance at Berwick; and, distinguishing himself greatly in that situation, on the rebellion which at that time broke out in the North, he obtained a patent for the office of master-general of the ordnance for that district for life. He is named as one of the chiefs of those 1500 men, who marched into Scotland by the order of queen Elizabeth, to the assistance of the regent, the earl of Morton, in 1573[N]; and he commanded one of the five batteries, which obliged the strong castle of Edinburgh to surrender to the English. He purchased of the bishop of Durham the manors of Gateshead and Wickham; which, producing coal-mines, became to him a source of extraordinary wealth. In 1580, he was reputed to be worth 50,000l.

Soon after this he married a rich widow, who brought him a considerable estate; and, taking up the business of a merchant, riches flowed in to him with every tide. He is said to have had no less than thirty agents abroad. He was likewise one of the chief victuallers of the navy; and seems to have been master of the barque called Sutton, in the list of volunteers attending the English fleet against the Spanish armada. It is probable also, that he was a principal instrument in the defeat of it, by draining the bank of Genoa of that money with which Philip intended to equip his fleet, and thereby hindering the invasion for a whole year[o]. He is likewise said to have been a commissioner for prizes under lord Charles Howard, high admiral of England; and going to sea with letters of marque, he took a Spanish ship worth 20,000l. His whole fortune, at his death, appears

[M] Historical Account of Thomas Sutton, esq; and of the Foundation in Charter-house, 1737, 8vo. [N] Camden's and Stow's Annals for 1573.

[O] Welwood's Memoirs, p. 9, 10.

to have been in land 5,000*l.* per annum; in money upwards of 60,000*l.* the greatest estate in the possession of any private gentleman till much later times. He lived with great munificence and hospitality; but, losing his lady in 1602, he retired from the world, lessened his family, and lived in a private frugal manner; and, having no issue, resolved to distinguish his name by some important charity. Accordingly, he purchased of the earl of Suffolk, Howard-House, or the late dissolved Charter-house, near Smithfield, for the sum of 13,000*l.* where he founded the present hospital in 1611, for the relief of poor men and children. Before he had fixed upon this design, the court endeavoured to divert him from his purpose, and to engage him to make Charles I. then duke of York, his heir, by conferring on him a peerage: but, being free from ambition, and now near his grave, the lustre of the coronet could not tempt him to change his plan. He died the 11th of Dec. 1611, at Hackney, aged seventy-nine. His body was conveyed with the most solemn procession to Christ-church in London, and there deposited, till 1614, when it was removed to the Charter-house, and interred in a vault on the north-side of the chapel, under a magnificent tomb.

SUZE (HENRIETTE DE COLIGNI, comtesse de la). See COLIGNI.

SWAMMERDAM (JOHN), an eminent naturalist, was born at Amsterdam in 1637[P]. His father followed the business of an apothecary in that city, and was very studious of natural history. He intended his son for the church, and with this view took care to procure him early instructions in Latin and Greek; but Swammerdam prevailed upon his father to let him apply to physic; and, as he kept him at home, till he should be properly qualified to engage in that study, he frequently employed him in cleaning his curiosities, and putting every thing in its proper place. This occupation inspired him in a manner from his childhood with a taste for natural history: so that, not content with the survey of his father's curiosities, he soon began to make a collection of his own. Accordingly, he spent both day and night in discovering, catching, and examining, the flying insects, not only in the province of Holland, but in those of Gueldres and Utrecht. Thus initiated in natural history, he went to Leyden in 1651, to pursue his studies there: and his progress was so answerable to his diligence, that, in 1663, he was admitted a candidate of physic, after undergoing the examinations prescribed on that occasion. On his arrival at Leyden, he contracted a friendship with the great anatomist Nicolas Steno, and ever after lived with him in intimacy.

[P] Life by Boerhaave.

The curiosities of anatomy now began to make a considerable impresson on him: he undertook to consider how the parts of the body, prepared by dissection, could be preserved and kept in constant order, and readiness for anatomical demonstration: and herein he succeeded, as he had done before in his nice contrivances to dissect and otherwise manage the minutest insects. After this, he made a journey into France, where he spent some time at Saumur with Tanaquil Faber, and made a variety of observations upon insects. Among other things, during his stay in the neighbourhood of the Loire, he observed and described the flying insect called *Libella*, or Dragon-fly, and likewise some hemorobia, or day flies. From Saumur he went to Paris, where he lived in the same house with his friend Steno. He likewise contracted an intimacy with Thevenot, who strenuously recommended him to Conrad Van Beuningen, a senator and burgomaster of Amsterdam, and at that time that republic's minister at the court of France: Beuningen obtained leave for Swammerdam, at his return home, to dissect the bodies of such patients as should happen to die in the hospital of that city.

He returned to Leyden to take his degrees; and took the occasion of his stay there to cultivate a friendship with Van Horne, who had been formerly his preceptor in anatomy. It was at this time, Jan. 1667, that in Van Horne's house, Swammerdam first injected the uterine vessels of a human subject with ceraceous matter, which most useful attempt he afterwards improved and perfected. In Feb. the same year, he was admitted to his degree as doctor of physic, after having publicly maintained his thesis on respiration; which was then conceived only in short and contracted arguments, but appeared soon after with considerable additions, with a dedication to Thevenot, and adorned with a frontispiece of a most elegant figure of the reciprocal copulation of the hermaphrodite house-snail. It was thus that Swammerdam cultivated anatomy with the greatest art and labour, in conjunction with Van Horne; but a quartan ague, which attacked him this year, brought him so very low, that he found himself under a necessity of discontinuing these studies; which, on his recovery, he entirely neglected, in order to give himself up to the study of insects.

In 1668, the grand duke of Tuscany being then in Holland with Mr. Thevenot, in order to see the curiosities of the country came to view those of Swammerdam and his father; and surveyed them with the greatest delight, and a good taste for natural history. On this occasion, Swammerdam made some anatomical dissections of insects in the presence of that prince, who was struck with admiration at his great skill in the management of them; especially at his proving, that the future butterfly lies with all its parts neatly folded up in a caterpillar; by actually removing



removing the integuments that cover the former, and extricating and exhibiting all its parts, however minute, with incredible ingenuity, and by means of instruments of an inconceivable fineness. On this occasion his highness offered him 12,000 florins for his share of the collection, on condition of his removing them himself into Tuscany, and going to live at the court of Florence; but Swammerdam, who hated a court life above all things, rejected his highness's proposal; besides, he could not put up with the least restraint in religious matters, either in point of speech or practice. He made the nature and properties of insects his chief study, and pursued it with infinite diligence, and without the least relaxation; so that, in 1669, he published a general history of them, a work equally remarkable for the author's great boldness in the attempt, and happy success in the execution. His father now began to take offence at his proceedings and thoughtless way of acting; and would have had him change it for the practice of physic; but, seeing no probability of accomplishing his purpose, would neither supply him with money or clothes.

The son, therefore, though exhausted with continual labours, at last consented to take his father's advice; but his bad health rendered him quite unfit to bear the fatigues usually attending the practice of physic, so that he thought it proper to retire into the country for some time, in order to recover his strength, and with a view of returning to his business with new force and spirits. But he was scarcely settled in his country retirement, when, in 1670, he relapsed into his former occupation. Thevenot, in the mean time, informed of the disagreement between Swammerdam and his father, did all that lay in his power to engage the former to retire into France. But whatever impression this proposal might make upon the son, the father forbade him to accept of it. In 1673, he formed a connection with the then famous Antonia Bourignon, and became totally absorbed in all her mysticism and devout reveries; after which, he grew altogether careless of the pursuits in which he had so much delighted, and withdrew himself in a great measure from the world, for the sake, as they termed it, of loving and adoring the sovereign good only. In this strange way he continued till his death, which happened in 1680.

Gaubius gave a translation of all his works from the original Dutch into Latin; from which they were translated into English, illustrated with 53 copper-plates; 1758, in folio.

SWEDENBORG (EMANUEL), a Swedish enthusiast, who has had the fortune to found a sect, notwithstanding the extravagance of his doctrines, was born at Stockholm on Jan. 29, 1689. His father was bishop of West-Gothia, and it may be supposed that his education was good, since he published a volume  
of

of Latin poetry when he was only twenty years old. The title was, "Ludus Heliconius, sive Carmina Miscellanea, quæ variis in locis cecinit." The same year he began his travels; and having visited England, Holland, France, and Germany, returned in 1714 to Stockholm, where two years after, he was appointed by Charles XII. assessor of the metallic college. His studies during this part of his life, were chiefly devoted to mathematics and natural philosophy; and he was essentially useful to his king by enabling him to convey his heavy artillery by water, where they could not go by land. He published about this period, many scientific and philosophical works; and succeeding to the favour of queen Ulrica Eleanora, after the death of Charles XII. was by her ennobled in 1719. In pursuance of his duty, as belonging to the metallic college, he travelled to view the mines, and then inspected also the manufactures of his country. In consequence of this, he published several tracts on subjects relating to the philosophy of the arts. He returned to Stockholm in 1722, and divided his time between the duties of his office and his private studies. In 1733, he had completed his great work, entitled, "Opera Philosophica et Mineralia," which was printed under his direction in 1734, partly at Dresden, and partly at Leipzig. It forms 3 vols. in folio, is illustrated by plates, and is written with great strength of judgment. In 1729, he had been admitted into the society of sciences at Upsal; and between that and 1724, had received a similar honour from the royal academy at Stockholm, and that of Petersburg. He corresponded also with many learned foreigners. But the time was now approaching when all the desire of baron Swedenborg, for literary or other worldly distinction, was to be absorbed in feelings of a sublimer nature. Whether too intense an application to study had disordered, or a natural tendency to enthusiasm had inflamed his mind, he conceived himself miraculously called to the office of revealing the most hidden arcana. "In the year 1743," he says, in one of his works, "the Lord was graciously pleased to manifest himself to me, *in a personal appearance*; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has continued with me to this day." From this time, he devoted his very able pen to such subjects as this most extraordinary state of mind suggested. He published, "De cultu et Amore Dei," 4to, Lond. 1745; "De telluribus in mundo nostro solari," 1758; "De Equo albo in Apocalypsi," 1758; "De nova Hierosolyma;" "De Cœlo et Inferno;" "Sapientia angelica de Divina Providentia," Amsterdam, 1764; "Vera Christiana religio," Amst. 1771; and many other books. He particularly visited Amsterdam and London, where these extravagant works were published, and where they have since been translated

translated by his admirers. One of his fancies about the spiritual world is, that it admits not of space: yet he tells us, that a man is so little changed after death, that he does not even know that he is not living in the present world; that he eats and drinks, and even enjoys conjugal delights, as in the present world; that the resemblance between the two worlds is so great, that in the spiritual there are cities, palaces, houses, books, merchandize, &c. &c. *Universal Theology*, vol. i. p. 734. This extraordinary man died in London, March 29, 1772; his remains lay in state, and were afterwards deposited in a vault in the Swedish church near Radcliff-highway.

Swedenborg was, in himself, a harmless, though a very extravagant enthusiast. His sect does not appear to have made much progress during his life, but is now established in England, under the title of *The New Jerusalem Church*. It is a kind of Christianity, modified according to the whims of the author; acknowledging a Trinity, but not exactly in the sense of any other church, and an unity in a peculiar sense also; pretending that the spiritual sense of the scriptures was never known till it was revealed to Swedenborg. The continued intercourse of spirits with men is one part of his doctrine; with many other reveries, which would hardly appear to deserve notice, were they not still considered by many as the result of inspiration. That these strange delusions should subsist in a time when true faith has wavered without reason, is extraordinary. To a reasonable person, the inspection of any one of his mystical books seems a sufficient preservative from the infection. Some of his followers have been bold enough to represent him as a man without enthusiasm.

SWIFT (JONATHAN), an illustrious English wit, and justly celebrated also for his political knowledge [Q], was descended from a very ancient family, and born Nov. 30, 1667. His grandfather, Mr. Thomas Swift, was vicar of Goodrich in Herefordshire, and married Mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had six sons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barrister of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attorneys. Godwin having married a relation of the old marchioness of Ormond, the old duke of Ormond made him attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almost without lawyers, the rebellion having converted men of all conditions into soldiers. Godwin, therefore, determined to attempt the acquisition of a fortune in that kingdom, and the same motive induced his four brothers to go with

[Q] Hawkesworth's *Life of Swift*, prefixed to his edition of his works.

him. Jonathan, at the age of about twenty-three, and before he went to Ireland, married Mrs. Abigail Erick, a gentlewoman of Leicestershire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of subsistence but an annuity of 20*l.* which her husband had purchased for her in England, immediately after his marriage. In this distress she was taken into the family of Godwin, her husband's eldest brother; and there, about seven months after his death, delivered of a son, whom she called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick's.

It happened, by whatever accident, that Jonathan was not suckled by his mother, but by a nurse, who was a native of Whitehaven; and when he was about a year old, her affection for him was become so strong, that, finding it necessary to visit a sick relation there, she carried him with her, without the knowledge of his mother or uncle. At this place he continued about three years; for, when the matter was discovered, his mother sent orders not to hazard a second voyage, till he should be better able to bear it. Mrs. Swift, about two years after her husband's death, quitted the family of Mr. Godwin Swift in Ireland, and retired to Leicester, the place of her nativity; but her son was again carried to Ireland by his nurse, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland displeased him, he has been heard to say, "I am not of this vile country; I am an Englishman:" but this account of his birth is taken from one which he left behind him, in his own hand-writing. Some have also thought, that he was a natural son of sir William Temple, because sir William expressed a particular regard for him; but that was impossible; for sir William was resident abroad in a public character from the year 1665 to 1670; and his mother, who was never out of the British dominions, brought him into the world in 1667.

At about six years of age, he was sent to the school of Kilkenny, and having continued there eight years, he was admitted a student of Trinity-college in Dublin. Here applying himself to books of history and poetry, to the neglect of academic learning, he was at the end of four years, refused his degree of bachelor of arts for insufficiency; and was at last admitted *speciali gratiâ*, which is there considered as the highest degree of reproach and dishonour. Stung with the disgrace, he studied eight hours a day, for seven years following. He commenced these studies at the university of Dublin, where he continued them three years; and during this time he drew up the first sketch of his "Tale of a Tub;" for Walsendou  
Warren,

Warren esq; [R], a gentleman of fortune near Belfast in Ireland, who was chamber-fellow with Swift, declared that he then saw a copy of it in Swift's own hand-writing.

In 1688, his uncle Godwin was seized with a lethargy, and soon after was deprived both of his speech and memory: by which accident Swift being left without support, took a journey to Leicester, that he might consult with his mother what course of life to pursue. At this time sir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father sir John Temple, had been master of the Rolls in Ireland, and contracted an intimate friendship with Godwin Swift, which continued till his death; and sir William, who inherited his title and estate, had married a lady to whom Mrs. Swift was related: she therefore advised her son to communicate his situation to sir William, and solicit his direction what to do. Sir William received him with great kindness, and Swift's first visit continued two years. Sir William had been ambassador and mediator of a general peace at Nimeguen before the Revolution; in which character he became known to the prince of Orange, who frequently visited him at Sheen, after his arrival in England, and took his advice in affairs of the utmost importance. Sir William being then lame with the gout, Swift used to attend his majesty in the walks about the garden, who admitted him to such a familiarity, that he shewed him how to cut asparagus after the Dutch manner, and once offered to make him a captain of horse; but Swift had fixed his mind upon an ecclesiastical life.

About this time a bill was brought into the house for triennial parliaments, to which the king was very averse, but sent, however, to consult sir William Temple, who soon afterwards sent Swift to Kensington with the whole account in writing, to convince the king how ill he was advised. This was Swift's first embassy to court, who, though he understood English history, and the matter in hand very well, yet did not prevail. Soon after this transaction, he was seized with the return of a disorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increased, though with irregular intermissions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his master of arts degree at Oxford; and accordingly was admitted *ad eundem* in 1692, with many civilities. These, some say, proceeded from a misunderstanding of the words *speciali gratiâ*, in his testimonial from Dublin,

[a] Deane Swift's Essay on the Life, &c of Swift, p. 31.

which

which was there supposed to be a compliment paid to uncommon merit ; but are more probably ascribed by others to his known connection with sir William Temple. It is easy to conceive, however, that Swift, after his reputation was established, might, while he was sporting with this incident in the gaiety of his heart, pretend a mistake which never happened. From Oxford he returned to sir William Temple, and assisted him in revising his works : he also corrected and improved his own " Tale of a Tub," and added the digressions. From the conversation of sir William, Swift greatly increased his political knowledge ; but suspecting sir William of neglecting to provide for him, merely that he might keep him in his family, he at length resented it so warmly, that in 1694 a quarrel ensued, and they parted.

Swift, during his residence with sir William, had never failed to visit his mother at Leicester once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would sometimes take shelter in a waggon. He chose to dine at obscure ale-houses among pedlars and ostlers, and to lie where he saw written over the door, " Lodgings for a penny ;" but he used to bribe the maid with sixpence for a single bed and clean sheets.

His resolution was now to take orders ; and he soon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the diocese of Connor, worth about 100*l.* per annum. But sir William, who had been used to the conversation of Swift, soon found that he could not be content to live without him ; and therefore urged him to resign his prebend in favour of a friend, promising to obtain preferment for him in England, if he would return. Swift consented ; and sir William was so much pleased with this act of kindness, that during the remainder of his life, which was about four years, his behaviour was such as produced the utmost harmony between them. Swift, as a testimony of his friendship and esteem, wrote the " Battle of the Books," of which sir William is the hero ; and sir William, when he died, left him a pecuniary legacy, and his posthumous works.

Upon the death of sir William Temple, Swift applied, by petition to king William, for the first vacant prebend of Canterbury or Westminster, for which the royal promise had been obtained by his late patron, whose posthumous works he dedicated to his majesty, to facilitate the success of that application. But it does not appear, that, after the death of sir William, the king took the least notice of Swift. After this he accepted an invitation from the earl of Berkeley, appointed one of the  
lords

lords justices of Ireland, to attend him as chaplain and private secretary; but he was soon removed from this post, upon a pretence that it was not fit for a clergyman. This disappointment was presently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to dispose of it, Swift, instead of receiving it as an atonement for his late usage, was put off with the livings of Laracor and Rathbeggin, in the diocese of Meath, which together did not amount to half its value. He went to reside at Laracor, and performed the duties of a parish priest with the utmost punctuality and devotion. He was, indeed, always very devout, not only in his public and solemn addresses to God, but in his domestic and private exercises: and yet, with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impropriety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wednesdays and Fridays, which had not been the custom; and accordingly the bell was rung, and he ascended the desk. But, having remained some time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, the Scripture moveth you and me in sundry places;" and so proceeded to the end of the service. Of the same kind was his race with Dr. Raymond, vicar of Trim, soon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," says Swift, "I will lay you a crown, that I begin prayers before you this afternoon." Dr. Raymond accepted the wager, and immediately both ran as fast as they could to the church. Raymond, the nimbler of the two, arrived first at the door, and when he entered the church, walked decently towards the reading-desk: Swift never slackened his pace, but running up the aisle, left Raymond behind him, and, stepping into the desk, without putting on the surplice, or opening the book, began the service in an audible voice.

During Swift's residence at Laracor, he invited to Ireland a lady whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with sir William Temple: she was the daughter of his steward, whose name was Johnson; and sir William, when he died, left her 1000*l.* in consideration of her father's faithful services. At the death of sir William, which happened in 1699, she was in the sixteenth year of her age; and it was about two years afterwards, that at Swift's invitation she left England, accompanied by Mrs. Dingley, a lady who was fifteen years older, and whose whole fortune, though she was related to sir William, was no more than an annuity of 27*l.* Whether Swift at this time desired the company of Stella as a wife, or a friend, it is not

certain: but the reason which she and her companion then gave for their leaving England was, that in Ireland the interest of money was higher, and provisions were cheap. But, whatever was Swift's attachment to Miss Johnson, every possible precaution was taken to prevent scandal: they never lived in the same house; when Swift was absent, Miss Johnson and her friend resided at the parsonage; when he returned, they removed either to his friend Dr. Raymond's, or to a lodging; neither were they ever known to meet but in the presence of a third person. Swift made frequent excursions to Dublin, and some to London: but Miss Johnson was buried in solitude and obscurity; she was known only to a few of Swift's most intimate acquaintance, and had no female companion except Mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, soon after the death of king William, he went into England for the first time after his settling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Miss Johnson was once in England in 1705, but returned in a few months, and never crossed the channel afterwards. He soon became eminent as a writer, and in that character was known to both Whigs and Tories. He had been educated among the former, but at length attached himself to the latter; because the Whigs, as he said, had renounced their old principles, and received others, which their forefathers abhorred. He published, in 1701, "A discourse of the contests and dissensions between the nobles and commons in Athens and Rome, with the consequences they had upon both those states:" this was in behalf of king William and his ministers, against the violent proceedings of the House of Commons; but from that year to 1708, he did not write any political pamphlet.

In 1710, being then in England, he was empowered by the primate of Ireland, to solicit the queen to release the clergy from paying the twentieth part and first-fruits; and upon this occasion his acquaintance with Mr. Harley commenced. As soon as he had received the primate's instructions, he resolved to apply to Mr. Harley; and, before he waited on him, got himself represented as a person who had been ill used by the last ministry, because he would not go such lengths as they would have had him. Mr. Harley received him with the utmost kindness and respect; kept him with him two hours alone; engaged in, and soon after accomplished his business; bid him come often to see him privately; and told him, that he must bring him to the knowledge of Mr. St. John. Swift presently became acquainted with the rest of the ministers, who appear to have courted and caressed him with uncommon assiduity. He dined every Saturday at Mr. Harley's, with the lord keeper, Mr. secretary St. John, and lord Rivers: on that day no other person was for some time admitted; but this select



select company was at length enlarged to sixteen, all men of the first class, Swift included. From this time he supported the interest of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was so remarkable, that he thought not only to defend, but in some degree to direct their measures; and such was his importance in the opinion of the opposite party, that many speeches were made against him in both houses of parliament: a reward was also offered, for discovering the author of "The Public Spirit of the Whigs."

Amidst all the business and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and sent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's ministry. From these unrestrained effusions of his heart many particulars are known, which would otherwise have lain hid; and by these it appears, that he was not only employed, but trusted, even by Harley himself, who to all others was reserved and mysterious. In the mean time, Swift had no expectations of advantage from his connection with these persons; he knew they could not long preserve their power: and he did not honour it while it lasted, on account of the violent measures which were pursued by both sides. "I use the ministry," says he, "like dogs, because I expect they will use me so.—I never knew a ministry do any thing for those whom they made companions of their pleasures; but I care not." In the summer of 1711, he foresaw the ruin of the ministry by those misunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they must soon be sent to the Tower, even though they should agree. In order therefore to facilitate this great event, Swift wrote the "Conduct of the Allies;" a piece, which he confesses cost him much pains, and which succeeded even beyond his expectations. It was published Nov. 27, 1711; and in two months time above 11,000 were sold off, seven editions having been printed in England, and three in Ireland. The Tory members in both houses, who spoke, drew their arguments from it; and the resolutions, which were printed in the votes, and would never have passed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himself with unwearied diligence in the service of the ministry; and while he was at Windsor, just at the conclusion of the peace of Utrecht, he drew the first sketch of "An history of the four last years of queen Anne." This he afterwards finished, and came into England to publish it, but was dissuaded from it by lord Bolingbroke, who told him, the whole was so much in the spirit of party-writing, that though it might have made a seasonable pamphlet in the time of their administration, it would be a dishonour to just history. He seems to have been extremely fond of this work, by which it

that it was the best thing he had ever written; but, since his friend did not approve it, he would cast it into the fire. It did not, however, undergo this fate, but was published by Dr. Lucas, to the disappointment of all those who expected any thing great from it.

During all this time he received no gratuity or reward till 1713; and then he accepted the deanery of St. Patrick's, Dublin. A bishopric had been some time before intended for him by the queen; but archbishop Sharpe having represented him to her majesty as a man whose christianity was very questionable, and being supported in this by a certain very great lady, it was given to another. He immediately crossed the channel, to take possession of his new dignity; but did not stay in Ireland more than a fortnight, being urged by an hundred letters to hasten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animosity increased; and, having predicted their ruin from this very cause, he laboured to bring about a reconciliation, as that upon which the whole interest of their party depended. Having attempted this by various methods in vain, he went to a friend's house in Berkshire, where he continued till the queen's death; and, while he was at this place, wrote a discourse called "Free thoughts on the present state of affairs," which however was not published till some time after.

Before we attend Swift to Ireland, it is necessary to give a little history of his Vanessa, because his connections with her were made in England. Among other persons with whom he was intimately acquainted during the gay part of his life, was Mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of Mr. Vanhomrigh, first a merchant of Amsterdam, then of Dublin, where he was raised by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two sons and two daughters; but the sons soon after dying, his whole fortune, which was considerable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were visited by persons of the first quality; and Swift, lodging near them, used to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became insensibly a kind of preceptor to the young ladies, particularly the eldest, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, such a character as that of Swift, she soon passed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the first wit of the age, she ventured to make the doctor a proposal of marriage. He affected at first to believe her in jest, then to rally her on so whimsical a choice, and at last to put her

off without absolute refusal; and, while he was in this situation, he wrote the poem called "Cadenus and Vanessa." It was written in 1713, a short time before he left Vanessa and the rest of his friends in England, and returned to the place of his exile, as he used frequently to call it. In 1714, Mrs. Vanhomrigh died; and, having lived very expensively, left some debts, which it not being convenient for her daughters, who had also debts of their own, to pay at present, to avoid an arrest, they followed the dean into Ireland.

Upon his arrival to take possession of his deanery, he had been received with great kindness and honour; but now, upon his return after the queen's death, he experienced every possible mark of contempt and indignation. The tables were turned; the power of the Tories and the dean's credit were at an end; and as a design to bring in the pretender had been imputed to the queen's ministry, so Swift lay now under much odium, as being supposed to have been a well-wisher in that cause. As soon as he was settled at Dublin, Miss or Mrs. Johnson removed from the country to be near him, but they still lived in separate houses; his residence being at the deanery, and hers in lodgings on the other side of the river Liffy. The dean kept two public days every week, on which the dignity of his station was sustained with the utmost elegance and decorum, under the direction of Mrs. Johnson. As to his employment at home, he seems to have had no heart to apply himself to study of any kind, but to have resigned himself wholly to such amusements and such company as offered, that he might not think of his situation, the misfortunes of his friends, and his disappointments. "I was three years," says he to Gay, "reconciling myself to the scene and business to which fortune had condemned me; and stupidity was what I had recourse to."

The first remarkable event of his life, after his settlement at the deanery, was his marriage to Mrs. Johnson, after a most intimate friendship of more than sixteen years. This was in 1716; and the ceremony was performed by Dr. Ashe, then bishop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But, whatever were the motives to this marriage, the dean and the lady continued to live afterwards just in the same manner as they had lived before. Mrs. Dingley was still the inseparable companion of Stella, wherever she went; and she never resided at the deanery, except when the dean had his fits of giddiness and deafness. Till this time he had continued his visits to Vanessa, who preserved her reputation and friends, and was visited by many persons of rank, character, and fortune, of both sexes; but now his visits were less frequent. In 1717, her sister died; and the whole remains of the family fortune centering in Vanessa, she retired to Selbridge, a small house and estate about twelve miles from Dublin, which

had been purchased by her father. From this place she wrote frequently to the dean; and he answered her letters: she pressed him to marry her, but he rallied, and still avoided a positive denial. She pressed him still more, either to accept or refuse her as a wife; upon which he wrote an answer, and delivered it with his own hand. The receipt of this, which probably communicated the fatal secret of his marriage with Stella, the unhappy lady did not survive many weeks; she was, however, sufficiently composed to cancel a will she had made in the dean's favour, and to make another, in which she left her fortune to her two executors, Dr. Berkeley bishop of Cloyne, and Mr. Marshall, one of the king's serjeants at law.

From 1716 to 1720, is a chasm in the dean's life which it has been found difficult to fill up; lord Orrery thinks, with great reason, that he employed this time upon "Gulliver's Travels." This work is a moral and political romance, in which Swift had exerted the strongest efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly possible not to be sometimes offended with his satire, which sets not only all human actions, but human nature itself in the worst light. The truth is, Swift's disappointments had rendered him spleenetic and angry with the whole world; and he frequently indulged himself in a misanthropy that is intolerable: he has done so particularly in some parts of this work. About this time the dean, who had already acquired the character of a humourist and wit, was first regarded with general kindness, as the patriot of Ireland. He wrote "A proposal for the use of Irish manufactures," which made him very popular; the more so, as it immediately raised a violent flame, so that a prosecution was commenced against the printer. In 1724, he wrote the "Draper's Letters;" those brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitously procured by one Wood to coin 180,000*l.* in copper, for the use of Ireland, by which he would have acquired exorbitant gain, and proportionably impoverished the nation; the dean, in the character of a draper, wrote a series of letters to the people, urging them not to receive this copper money. These letters united the whole nation in his praise, filled every street with his effigy, and every voice with acclamations; and Wood, though supported for some time, was at length compelled to withdraw his patent, and his money was totally suppressed. From this time the dean's influence in Ireland was almost without bounds: he was consulted in whatever related to domestic policy, and particularly to trade. The weavers always considered him as their patron and legislator, after his proposal for the use of the Irish manufactures; and when elections were depending for the city of Dublin, many corporations refused to declare themselves, till they knew his sentiments and inclinations. Over the populace he was the most  
absolute

absolute monarch that ever governed; and he was regarded by persons of every rank with veneration and esteem.

He was several times in England on a visit to Pope, after his settlement at the deanery, particularly in 1726 and 1727. On Jan. 28, 1727, died his beloved Stella, in her 44th year, regretted by the dean with such excess of affection as the liveliest sensibility alone could feel, and the most excellent character excite; she had been declining from 1724. Stella was a most amiable woman both in person and mind. Her stature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, soft, and animated, her shape easy and elegant, and her manner feminine, polite, and graceful: there was natural music in her voice, and complacency in her aspect: she abounded with wit, which was always accompanied with good-nature; her virtue was founded upon humanity, and her religion upon reason; her morals were uniform, but not rigid, and her devotion was habitual, but not ostentatious. "Why the dean did not sooner marry this most excellent person; why he married her at all; why his marriage was so cautiously concealed; and why he was never known to meet her but in the presence of a third person; are enquiries which no man can answer," says the writer of his life[s], "without absurdity."

Supposing Swift to have been guided in this affair by mere caprice and humour, he cannot but be seen in a most ungracious light, and considered as a man utterly devoid of humanity; for it is generally agreed, that Stella's immature death was occasioned by the peculiarity of his conduct towards her. It appears, by several incidents, that she regretted and disapproved this conduct, and that she sometimes reproached him with unkindness; for to such regret and reproach he certainly alludes, in the following verses on her birth-day, in 1726:

"O, then, whatever heav'n intends,  
Take pity on your pitying friends:  
Nor let your ills affect your mind,  
To fancy they can be unkind;  
Me, surely me, you ought to spare,  
Who gladly would your sufferings share."

It is said the dean did at length earnestly desire, that she might be publicly owned as his wife; but, as her health was then declining, she said, "it is too late," and insisted, that they should continue to live, as they had lived before. To this the dean in his turn consented, and suffered her to dispose entirely of her own fortune, by her own name, to a public charity, when she died.

The most inexcusable part of Swift's conduct certainly appears in this unhappy affair, for which no proper apology can be made; and which the vain attempts of his friends have only

tended to aggravate [T]. One attributes his singular conduct to a peculiarity in his constitution, but, if he knew that he was unfit to enter into the married state, how came he to unite one lady to himself by the ceremony of marriage; and explicitly to declare his passion to the other? What can we think also of the sensibility of a man who, strongly attached as he seems to have been to both, could silently throw down a paper before the one, which proved her "death-warrant," and could throw the other (his beloved Stella) into unspeakable agonies, in her last illness, and quit her for ever, "only for adjuring him, by their friendship, to let her have the satisfaction of dying at least, though she had not lived, his acknowledged wife." Another apologist insinuates, upon something like evidence, that Stella bore a son to Swift, and yet labours to excuse him for not declaring her his wife, because she had agreed at the marriage that it should remain a secret, unless the discovery should be demanded by *urgent necessity*. But what could be meant by urgent necessity, unless it alluded to the birth of children, he confesses it would be hard to say. The truth is, probably, what has been said by Dr. Johnson, that the man whom Stella had the misfortune to love, was fond of singularity, and desirous to make a mode of happiness for himself, different from the general course of things, and the order of Providence. He wished for all the pleasures of perfect friendship, without the uneasiness of conjugal restraint. But with this state poor Stella was not satisfied; she was never treated as a wife, and to the world she had the appearance of a mistress. She lived sullenly on, hoping that in time he would own and receive her. This, as we have seen, he did at last offer to do; but not till the change of his manners, and the depravation of his mind, made her tell him that it was too late.

From the death of Stella, his life became much retired, and the austerity of his temper increased: he could not enjoy his public days; these entertainments were therefore discontinued, and he sometimes avoided the company of his most intimate friends; but in time he grew more desirous of company. In 1732, he complains, in a letter to Mr. Gay, "that he had a large house, and should hardly find one visitor, if he was not able to hire him with a bottle of wine;" and, in another to Mr. Pope, that "he was in danger of dying poor and friendless, even his female friends having forsaken him; which," as he says, "vexed him most." These complaints were afterwards repeated in a strain of yet greater sensibility and self-pity: "All my friends have forsaken me:"

"Vertiginosus [U], inops, furdus, male gratus amicis.

Deaf, giddy, helpless, left alone,

To all my friends a burden grown."

[T] Encyclopæd. Britannica, Art SWIFT. [U] Scholars have long remarked a gross error in quantity, in this first word; the second syllable of it being long.

As he lived much in solitude, he frequently amused himself with writing; and it is very remarkable, that although his mind was greatly depressed, and his principal enjoyment was at an end when Mrs. Johnson died, yet there is an air of levity and trifling in some of the pieces he wrote afterwards, that is not to be found in any other: such in particular are his "Directions to Servants," and several of his letters to his friend Dr. Sheridan. In 1733, when the attempt was made to repeal the test act in Ireland, the Dissenters often affected to call themselves brother-protestants, and fellow-christians, with the members of the established church. Upon this occasion the Dean wrote a short copy of verses, which so provoked one Bettsworth, a lawyer and member of the Irish parliament, that he swore, in the hearing of many persons, to revenge himself either by murdering or maiming the author; and, for this purpose, he engaged his footman, with two ruffians, to secure the dean wherever he could be found. This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and presented a paper subscribed with their names, in which they solemnly engaged, in behalf of themselves and the rest of the liberty, to defend his person and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed, deaf and giddy, yet made a shift to dictate a proper answer. These fits of deafness and giddiness, which were the effects of his surfeit before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was writing a satire on the Irish parliament, which he called "The Legion Club," he was seized with one of these fits, the effect of which was so dreadful, that he left the poem unfinished, and never afterwards attempted a composition, either in verse or prose, that required a course of thinking, or perhaps more than one sitting to finish.

From this time his memory was perceived gradually to decline, and his passions to pervert his understanding; and in 1741, he was so very bad, as to be utterly incapable of conversation. Strangers were not permitted to approach him, and his friends found it necessary to have guardians appointed of his person and estate. Early in 1742, his reason was subverted, and his rage became absolute madness. In October his left eye swelled to the size of an egg, and several large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty that five persons restrained him, by mere force, from pulling out his eyes. Upon the subsiding of these tumours, he knew those about him; and appears so far to have recovered his understanding and temper, that there were hopes he might once more enjoy society. These hopes, however, were but of short duration:

tion: for, a few days afterwards, he sunk into a state of total insensibility, and could not, without great difficulty, be prevailed on to walk across the room. This was the effect of another bodily disease, his brain being loaded with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the case during his illness; and, upon opening his body, it appeared that he was not mistaken. After the dean had continued silent a whole year, in this state of helpless idiotism, his house-keeper went into his room on the 30th of November in the morning, and told him, "it was his birth-day, and that bonfires and illuminations were preparing, to celebrate it as usual:" to which he immediately replied, "It is all folly, they had better let it alone." Some other instances of short intervals of sensibility and reason, after his madness ended in stupor, seem to prove, that his disorder, whatever it was, had not destroyed, but only suspended the powers of his mind. In 1744, he now and then called his servant by name; and once attempting to speak to him, but not being able to express his meaning, he shewed signs of much uneasiness, and at last said, "I am a fool." Once afterwards, as his servant was taking away his watch, he said, "bring it here:" and when the same servant was breaking a large hard coal, he said, "That is a stone, you blockhead." From this time he was perfectly silent, till the latter end of October 1745, and then died, without the least pang or convulsion, in the 78th year of his age.

His works have been printed often, and in various forms, and from them it is easy to collect his character. Of these, the most elegant is in fourteen vols. 4to; a kind of Variorum edition, of which eight were published by Dr. Hawkesworth, three by Deane Swift, esq. and three by Mr. Nichols. These have been reprinted in twenty-five volumes large 8vo; in twenty-seven volumes of a smaller 8vo; and also in twenty-seven volumes 18mo. In 1784 a new edition was printed, in seventeen volumes 8vo, with an elaborate Life of Swift, or rather panegyric on him, by the editor, T. Sheridan, which occupies the first volume.

There are some particulars, however, relating to his conversation and private oeconomy, which we will mention. He had a rule never to speak more than a minute at a time, and to wait for others to take up the conversation. He greatly excelled in punning; and he used to say, "that none despised that talent, but those who were without it." He excelled no less in telling a story, but in the latter part of his life he used to tell the same too often: he never dealt in the double entendre, or profaneness upon sacred subjects. He loved to have ladies in the company, because it preserved, he said, the delicacy of conversation: yet it is certain there are in his writings the greatest indelicacies. He kept his friends in some degree of  
awe,



awe, yet was more open to admonition than flattery. Though he appeared churlish and austere to his servants, yet he was in reality a most kind and generous master; and he was also very charitable to the poor. In the mean time, it must be owned, that there was not any great softness or sympathy in his nature; although, perhaps, not quite so much misanthropy as appears in his writings: and all allow, that he grew covetous as he grew old. As an ecclesiastic, he was scrupulously exact in the exercise of his function, as well with regard to spiritual as temporal things. His manner was without ceremony, but not rustic; for he had a perfect knowledge of all the modes and variations of politeness, though he practised them in a manner peculiar to himself. He was naturally temperate, chaste, and frugal; and, being also high-spirited, and considering wealth as the pledge of independence, it is not strange that his frugality should verge towards avarice.

As to his political principles, if his own account may be taken, he abhorred Whiggism only in those, who made it consist in damning the church, reviling the clergy, abetting the Dissenters, and speaking contemptuously of revealed religion. He always declared himself against a Popish successor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was established by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiscriminately transferred his resentments from principles to persons, was so evident by his conduct, that he was often rallied by the ministers, for never coming to them without a Whig in his sleeve; and though he does not appear to have asked any thing for himself, yet he often pressed lord Oxford in favour of Addison, Congreve, Rowe, and Steele. He frequently conversed with all these, choosing his friends by their personal merit, without any regard to their political principles; and, in particular, his friendship with Mr. Addison continued inviolable, and with as much kindness, as when they used to meet at lord Halifax's or lord Somers's, who were leaders of the opposite party.

By his will, dated in May 1740, just before he ceased to be a reasonable being, he left about 1200*l.* in legacies; and the rest of his fortune, which amounted to about 11,000*l.* to erect and endow an hospital for idiots and lunatics. He was buried in the great aisle of St. Patrick's cathedral, under a stone of black marble, inscribed with the following Latin epitaph. It was written by himself, and gives a dreadful picture of the state of mind which could dictate such words on such an occasion.

“ Hic depositum est corpus  
 JONATHAN SWIFT, S. T. P.  
 Hujus ecclesiæ cathedralis decani,  
 Ubi sæva indignatio ulterius cor lacerare nequit.  
 Abi, viator, & imitare,  
     Si poteris,  
 Strenuum pro virili libertatis vindicatorem.  
 Obiit, &c.

SWIFT (DEANE), a near relation to the celebrated dean of St. Patrick's, being grandson to Godwin Swift, the dean's uncle[x], was in 1739 recommended by Swift to the notice of Pope, as “ the most valuable of any in his family.”—“ He was first,” says the dean, “ a student in this university, [Dublin], and finished his studies in Oxford, where Dr. King, principal of St. Mary Hall, assured me, that Mr. Swift behaved with reputation and credit: he hath a very good taste for wit, writes agreeable and entertaining verses, and is a perfect master, equally skilled in the best Greek and Roman authors. He hath a true spirit for liberty, and with all these advantages is extremely decent and modest. Mr. Swift is heir to the little paternal estate of our family at Goodrich, in Herefordshire. He is named Deane Swift, because his great grandfather, by the mother's side, was admiral Deane, who, having been one of the regicides, had the good fortune to save his neck by dying a year or two before the Restoration.” He published, in 1755, “ An Essay upon the Life, Writings, and Character of Dr. Jonathan Swift;” in 1765, the eighth quarto volume of the dean's Works; and, in 1768, two volumes of his “ Letters.” Mr. Swift died at Worcester, July 12, 1783: he had long meditated a complete edition of his relation's works, and had by him many new materials for that purpose, with which, it is to be hoped, some of the family will yet favour the public.

SWINTON (JOHN), a very celebrated English antiquary, was a native of the county of Chester, the son of John Swinton of Bexton in that county, gent. He was born in 1703. The circumstances of his parents were probably not affluent, as he was entered at Oxford in the rank of a servitor at Wadham college. This was in October 1719. It may be presumed that he recommended himself in that society by his talents and behaviour, as, on June 30, 1723, he was elected a scholar on a Cheshire foundation in the college. In the December following he took his first degree in arts. Before he became master of arts, (which was on Dec. 1, 1726), he had chosen the church for his profession, and was ordained deacon by the bishop of Oxford, May 30, 1725; and was afterwards admitted to priest's

[x] Gent. Mag. 1783, p. 716.

orders on May 28, 1727. He was not long without some preferment, being admitted to the rectory of St. Peter le Bailey in Oxford, (a living in the gift of the crown), under a sequestration, and instituted to it in February 1728. In June, the same year, he was elected a fellow of his college; but, desirous probably to take a wider view of the world, he accepted, not long after, the appointment of chaplain to the English factory at Leghorn, to which he had been chosen. In this situation he did not long enjoy his health, and, leaving it on that account, he was at Florence in April 1733, where he attended Mr. Coleman, the English envoy, in his last moments. Mr. Swinton returned through Venice and Vienna; and, in company with some English gentlemen of fortune, visited Presburg in Hungary, and was present at one of their assemblies.

It is possible that he had not quitted England in the summer of 1730, for he was elected a fellow of the Royal Society in June that year, and admitted about three months later. It was probably while he was abroad that he was admitted into some foreign societies, namely the academy *degli Apatisti* at Florence, and the *Etruscan Academy* of Cortona. On his return he seems to have taken up his abode at Oxford, where he resided all the latter part of his life, and was for many years chaplain to the gaol in that city. It may be presumed that he married in 1743; it was then at least that he gave up his fellowship. In 1759 he became bachelor of divinity; in 1767 he was elected *Custos Archivorum*, or keeper of the university records; and, on April 4, 1777, he died; leaving no children. His wife survived till 1784, and both were buried, with a very short and plain inscription, in the chapel of Wadham college.

It remains to take notice of the most important monuments of a literary man's life, his publications. These were numerous, and learned, but not of great magnitude. He published, 1. "De Lingux Etruriæ Regalis vernacula Dissertatio," 4to. 19 pages, Oxon, 1738. 2. "A critical essay concerning the words *Δαιμων* and *Δαιμονιον*, occasioned by two late enquiries into the meaning of the demoniacs in the New Testament," 8vo. London, 1739. 3. "De prisce Romanorum literis dissertatio," 4to. 20 pages, Oxon. 1746. 4. "De primogenio Etruscorum alphabeto, dissertatio," Oxon, 1746. 5. "Inscriptiones Citiæ: sive in binas Inscriptiones Phœnicias, inter rudera Citi nuper repertas, conjecturæ. Accedit de nummis quibusdam Samaritanis et Phœniciis, vel insolitam præ se literaturam ferentibus, vel in lucem hætenus non editis, dissertatio," 4to. 87 pages, Oxford, 1750. 6. "Inscriptiones Citiæ: sive in binas alias inscriptiones Phœnicias, inter rudera Citi nuper repertas, conjecturæ," 4to. 19 pages. 7. "De nummis quibusdam Samaritanis et Phœniciis, vel insolitam præ se literaturam ferentibus,

bus, vel in lucem hæcenus non editis, dissertatio secunda," 4to. 36 pages. 8. "Metilia: sive de quinario Gentis Metiliæ, è nummis retustis cæteroquin minimum notæ, dissertatio," 4to. 22 pages, Oxon, 1750. 9. Several dissertations published in the Philosophical Transactions of the Royal Society. As, "A dissertation upon a Parthian coin; with characters on the reverse resembling those of the Palmyrenes," vol. xlix. p. 593. "Some remarks on a Parthian coin, with a Greek and Parthian legend, never before published, vol. l. p. 16. "A dissertation upon the Phœnician numeral characters, anciently used at Sidon," vol. l. p. 791. "In nummum Parthicum hæcenus ineditum conjecturæ," vol. li. p. 683. "A dissertation upon a Samnite Denarius, never before published, vol. lii. p. 28. "An account of a subærated Denarius of the Plætorian family, adorned with an Etruscan inscription on the reverse, never before published or explained," vol. lxii. p. 60. "Observations upon five ancient Persian coins, struck in Palestine or Phœnicia, before the dissolution of the Persian empire," vol. lxii. p. 345. Other papers by him may be found in the general index to the Philosophical Transactions. 10. A part of the ancient universal history, contained in the sixth and seventh volumes of that great work. The particulars of this piece of literary history were communicated by Dr. Johnson to Mr. Nichols, in a paper printed in the Gentleman's Magazine for December 1784, p. 892. The original of that paper, which affords a strong proof of the steady attachment of Johnson to the interests of literature, has been, according to his desire, deposited in the British Museum. The letter is as follows:

"To Mr. Nichols.

"The late learned Mr. Swinton of Oxford having one day remarked, that one man, meaning, I suppose, no man but himself, could assign all the parts of the Universal History to their proper authors, at the request of sir Robert Chambers, or of myself, gave the account which I now transmit to you in his his own hand, being willing that of so great a work the history should be known, and that each writer should receive his due proportion of praise from posterity. I recommend to you to preserve this scrap of literary intelligence, in Mr. Swinton's own hand, or to deposit it in the Museum, that the veracity of the account may never be doubted.

I am, sir,  
your most humble servant,  
SAM. JOHNSON."

Dec. 6, 1784.

The paper alluded to, besides specifying some parts written by other persons, assigns the following divisions of the history to Mr. Swinton himself. "The history of the Carthaginians, Numidians,

Numidians, Mauritanians, Gætulians, Garamantes, Melano-Gætulians, Nigritæ, Cyrenaica, Marmarica, the Regio Syrtica, Turks, Tartars, and Moguls, Indians, and Chinese, a dissertation on the peopling of America, and one on the independency of the Arabs.

In the year 1740 Mr. Swinton was involved in a law-suit, in consequence of a letter he had published. It appears from a paper of the time[z], that a letter from the Rev. Mr. Swinton, highly reflecting on Mr. George Baker, having fallen into the hands of the latter, the court of King's Bench made the rule absolute for an information against Mr. Swinton. These two gentlemen were also engaged for some time in a controversy at Oxford; which took its rise from a matter relative to Dr. Thistlethwaite, some time warden of Wadham, which then attracted much attention. Mr. Swinton had the manners, and some of the peculiarities often seen in very recluse scholars, which gave rise to many whimsical stories. Among the rest, there is one mentioned by Mr. Boswell, in the *Life of Johnson*, as having happened in the year 1754. Johnson was then on a visit in the university of Oxford. "About this time," he says, "there had been an execution of two or three criminals at Oxford, on a Monday. Soon afterwards, one day at dinner, I was saying that Mr. Swinton, the chaplain of the gaol, and also a frequent preacher before the university, a learned man, but often thoughtless and absent, preached the condemnation sermon on repentance, before the convicts on the preceding day, Sunday; and that, in the close, he told his audience that he should give them the remainder of what he had to say on the subject, the next Lord's-day. Upon which, one of our company, a doctor of divinity, and a plain matter-of-fact man, by way of offering an apology for Mr. Swinton, gravely remarked, that he had probably preached the same sermon before the university: Yes, sir, (says Johnson,) but the university were not to be hanged the next morning!"

SYBRECHT (JOHN), a landskip painter, was born at Antwerp in Brabant about the year 1630, and brought up in that city under his father. He was a close imitator of Nature in all his landscapes; and in his younger days went upon the Rhine and other adjacent places, where he drew several pleasant views in water-colours. He spent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pictures. The duke of Buckingham, passing through the Netherlands, in his way home from his embassy into France, stayed some time at Antwerp; where, meeting with some of this master's works in landscape, he was so

[x] The Champions, or the Evening Advertiser, Tuesday, June 17, 1740.

well pleased with them, that he invited him over to England, and promised to make him his painter in that way. Sybrecht came, and continued in his service three or four years; then worked for the nobility and gentry of England, and was in vogue a long time. He drew several sorts of cattle remarkably well, and usually contrived to place some of them in his landscapes. He died in London about the year 1703, and was buried in St. James's church.

SYDENHAM (THOMAS), an excellent English physician, was the son of William Sydenham, esq. of Winford Eagle, in Dorsetshire, and was born there about 1624. In 1642, he became a commoner of Magdalen-hall in Oxford; but left that place when it was turned into a garrison for Charles I. He then went to London, where he fell accidentally into the company of Dr. Cox, an eminent physician, who, finding him to be a person of extraordinary parts, encouraged and put him into a method of studying physic, at his return to the university. After the garrison was delivered up to the parliament, he retired again to Magdalen-hall, entered on the physic line, and was created bachelor of physic, April 1648, not having before taken any degree in arts. About that time subscribing and submitting to the authority of the visitors appointed by the parliament, he was, through the interest of a very near relation, made fellow of All-souls-college, in the place, says Mr. Wood, of one of those many then ejected for their loyalty. After he had continued some years there, in a vigorous application to the study of physic, he left the university, without taking any other degree there; and at length settling in Westminster, became doctor of his faculty at Cambridge, licentiate of the college of physicians, and the chief physician of his time from 1660 to 1670. Then he began to be disabled by the gout, and could not attend the practice so well; yet continued to increase in fame both at home and abroad, as well by his great skill and judgement shewn upon all occasions, as by various pieces published from time to time. He died at his house in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Westminster. His works have been collected and frequently printed at London, in one large volume 8vo. They were also printed at Leipzig, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with several tracts by other writers; and at Leyden in 8vo. They were written by himself in English, but translated into Latin, before they were published, by some of his friends. His "*Observationes medicæ circa morborum acutorum historiam & curationem*," which he dedicated to Dr. Mapletost, professor of physic in Gresham-college[z], was

[z] Ward's Lives of the professors of Gresham-college, p. 275. Lond. 1740. fol.

translated by that gentleman; his other pieces by Mr. Gilbert Havers, of Trinity-college in Cambridge, a student in physic, and friend of Dr. Mapletost.

Sydenham has frequently been called the father of physic among the moderns. He tells us, in the preface which stands before his works, that the increase and perfection of the medical art is to be advanced by these two means: by composing an history of distempers, or a natural and exact description of distempers and their symptoms; and by deducing and establishing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its various branches, the lord Bacon, had pointed out; and its being more closely pursued by Sydenham than by any modern physician before him, is what has justly entitled him to those high encomiums which have ever been paid him. Sir Richard Blackmore affirmed [A], and all are now convinced, that Sydenham, "who built all his maxims and rules of practice upon repeated observations on the nature and properties of diseases, and the power of remedies, has compiled so good an history of distempers, and so prevalent a method of cure, that he has improved and advanced the healing art much more than Dr. Willis with all his curious speculations and fanciful hypotheses." He relates of himself, in his dedication to Dr. Mapletost, that ever since he had applied himself to the practice of physic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned so surely as by use and experience; and that he, who should pay the nicest and most accurate attention to the symptoms of distempers, would infallibly succeed best in searching out the true means of cure. For this reason, says he, I gave myself up entirely to this method of proceeding, perfectly secure and confident, that, while I followed nature as my guide, I could never err. He tells him afterwards, that Mr. Locke approved his method, which he considered as no small sanction to it; and what he says upon this occasion of Mr. Locke is so remarkable, that I think it worth transcribing. "*Nosti præterea, quem huic meæ methodo suffragantem habeam, qui eam intimius per omnia perspexerat, utrique nostrum conjunctissimum dominum Joannem Locke; quo quidem viro, sive ingenio judicioque acri & subactò, sive etiam antiquis; hoc est, optimis moribus, vix superiorem quenquam, inter eos qui nunc sunt homines repertum iri confido; paucissimos certe pares.*" There are some Latin elegiac verses by Mr. Locke, addressed to Sydenham, prefixed to his Treatise upon Fevers.

[A] Treatise upon the small-pox, pref. 5. 1723, 8vo.

Sir Richard Blackmore having observed, that a man of good sense, vivacity, and spirit, may arrive at the highest rank of physicians, without the assistance of great erudition and the knowledge of books, tells us[**B**], that "this was the case of Dr. Sydenham, who became an able and eminent physician, though he never designed to take up the profession till the civil wars were composed; and then, being a disbanded officer, he entered upon it for a maintenance, without any learning properly preparatory for the undertaking of it. And to shew the reader what contempt he had for the writings in physic, when one day I asked him what books I should read to qualify me for practice, he replied, Read 'Don Quixote,' it is a very good book, I read it still: so low an opinion had this celebrated man of the learning collected out of the authors, his predecessors. And a late celebrated physician," meaning Dr. John Radcliffe, "whose judgement was universally relied upon as almost infallible in his profession, used to say, as I am well informed, that when he died, he would leave behind him the whole mystery of physic in half a sheet of paper. It is true both these doctors carried the matter much too far by vilifying learning, of which they were no masters, and, perhaps, for that reason." The compiler of this article in the General Dictionary, quoting this passage from Sir Richard Blackmore, has, with great judgement, thought proper to qualify it a little with the following anecdote: "Sir Hans Sloane," says he, "to whom this article was read, and who was very well acquainted with Dr. Sydenham, told me, that he never knew a man of brighter natural parts than that physician; that he believed what is here said about Don Quixote to be merely out of joke; and that Tully was Dr. Sydenham's favourite author, he having a fine busto of him in his study."

He had an elder brother William, who was some time gentleman commoner of Trinity-college in Oxford, and, entering into the parliament's army, acquitted himself so well, that he rose, by several gradations, to the highest posts and dignities. In 1649, he was appointed governor of the Isle of Wight, and made vice admiral of that isle and Hampshire. In 1653, he was summoned to parliament for Dorsetshire; in 1654, made commissioner of the treasury, and member of the privy-council; and in 1658, summoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder Dr. Sydenham from being a very popular physician, during the period of his flourishing; that is, in the reigns of Charles II. and James II.

[**B**] Treatise upon the small-pox, p. 11.



SYDENHAM (FLOYER), a learned and diligent man, unfortunately altogether unpatronized; who undertook, and in part executed, a translation of the works of Plato. His proposals for this great undertaking were published in a quarto tract in 1759; and he produced successively, between that time and 1767, translation of the "Iö, a discourse on poetry," of "The Greater Hippias," "The Lesser Hippias," "The Banquet, Part I." and "The Banquet, Part II." He is said to have lived for some years, and finally to have died, in great indigence. The Gentleman's Magazine, places his death on April the 1st, 1787, and adds, that he was born in 1710, and educated at Wadham-college, Oxford, where he took the degree of M. A. April 30, 1734. But in an account published by the society called the Literary Fund, the following narrative of his death is given: "During the summer recess of the year 1788, an event took place, which tarnished the character of English opulence and humanity, and afflicted the votaries of knowledge. Floyer Sydenham, the well-known translator of Plato, one of the most useful, if not one of the most competent Greek scholars of his age; a man revered for his knowledge, and beloved for the candour of his temper, and the gentleness of his manners, died in consequence of having been arrested, and detained, for a debt to a victualler, who had, for some time, furnished his frugal dinner. At the news of that event, every friend of literature felt a mixture of sorrow and shame; and one of the members of a club at the Prince of Wales's coffee-house, proposed, that it should adopt as its object and purpose, some means to prevent similar afflictions, and to assist deserving authors and their families in distress." Whether the account reported to these gentlemen, of the time and manner of Sydenham's death was accurate or not, the friends of literature and humanity will feel great consolation in finding that it gave occasion to a society so benevolent in its designs; which arose, after a few changes and modifications, out of the proposal above-mentioned. The society is now in a flourishing and improving state, and has given very timely and important assistance to many deserving authors.

SYLBURGIUS (FREDERICUS), a learned German, eminent for his great skill in Greek, was born at Marburg, in the landgraviate of Hesse, in 1546. His father, although a farmer, gave him a liberal education; and he made so good a use of it, as to become perfect in the Latin, French, and Greek languages, at a time when the latter was understood by very few. He was a school-master at Licha, for some of the first years of his life; but afterwards quitted that employment, and applied himself wholly to the revising and correcting of

ancient authors, the Greek particularly; many of which were published by him, from the presses of Wechel and Commelin. Among these were Aristotle, Herodotus, Dionysius Halicarnensis, Dion Cassius, Justin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly assisted Henry Stephens, in compiling his "*Thesaurus Græcæ linguæ*;" and was also the author of a Greek grammar, which was much valued. For these and other services, he had an annual stipend allowed him by the university of Marburg. He was universally well spoken of by the learned, and died much lamented by them in 1596. "Unhappy event," says Casaubon[c], "to the republic of letters! for, a few days before his death, he sent me word by Commelin of many new labours projected and begun. The lovers of Greek have more especially reason to deplore the loss of him."

This learned man was married, but did not live very happily with his wife.

SYLVESTER (JOSHUA), the laborious and quaint translator of Du Bartas; was born in 1563, and died September 28, 1618. His death happened at Middleburg in Holland. By what circumstances he was induced, or compelled, to quit his native country we have not discovered; but John Vicars, his friend, who styles him "the best of Poets," speaks of it as a reproach to his country.

And hadst thou dy'd at home it had been better;  
 It would (at least) have giv'n thee much content;  
 But herein England's worthy to be shent,  
 Which to thy worth did prove so bad a debtor.  
 Nor minde I this, but then I blush for shame,  
 To think, that though a cradle thee it gave,  
 Yet (O unkinde) deny'd thy corps a grave;  
 Much more a statue reared to thy name.

Sylvester's translation of Du Bartas, is dedicated to king James; and among those who pay him the highest compliments appears Ben Jonson, whom tradition makes an intimate friend. He translated also the Quatrains of Pibrac, and many other pieces of French poetry; with some from the Latin of Fracastorius, &c. One of his own pieces has the ridiculously quaint title of "Tobacco battered, and the pipes shattered, (about their ears that idly idolize so base and barbarous a weed; or at leastwise over-love so loathsome a vanitie;) by a volley of holy shot thundered from mount Helicon." This may be supposed to have been written to please the great enemy of tobacco, James I. Not much can now be said in favour of his compositions, either the translations, or those that are original. He seems to have

been always in great poverty, and very earnest in courting the great for relief. He appears, in a dedication to the parliament, to allude to some person of the name of Bowyer, as the cause of his ruin; for he subscribes,

“ Your under-clarke, unworthily undon  
By over trusting to a starting *Bow-*  
*Yer*—while too strong, to my poor wrong and woe.”

He was apparently much admired in his time, and yet was neglected; so that the most probable cause for his exile is the fear of a gaol at home.

SYLVIUS (JAMES), or DU BOIS, a most celebrated physician of France, was the son of Nicholas du Bois, a camblet-weaver, who had eleven sons and four daughters. He was born at Amiens in Picardy, in 1478, and went through a course of classical learning, under his elder brother Francis Sylvius; who was principal of the college of Tournay at Paris, and was a great promoter of letters in that age of barbarism. There he learned the Latin language, in much greater purity than it had been taught for a long time; and hence it was, that his writings are distinguished to such advantage by the elegance of the style. He acquired a perfect mastery of Latin and Greek, and some little knowledge of the Hebrew; and applied himself also to mathematics and mechanics so successfully, as to invent machines, which deserved public notice. When the time was come for giving himself entirely up to physic, to which study his inclination had always led him, he traced it to its sources; and engaged so deeply in the reading of Hippocrates and Galen, that he scarcely did any thing but examine and translate those two authors. He discovered from thence the importance of anatomy, and applied himself to it so ardently, that he became as great a master as that age would permit. He studied pharmacy with no less care, and took several journeys to see, upon the spot, the medicines which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a course of physic from Hippocrates and Galen; which so much extended his reputation, that scholars from all parts of Europe resorted to him. But before he became so famous, he met with great opposition from the physicians of Paris, who were extremely displeased that a man, who was not any where a doctor in physic, should presume to teach that science in the metropolis of the kingdom. These murmurs induced him to go to Montpellier in 1520, to take his degrees there; but he returned without them, his avarice not permitting him to be at the necessary charges. He endeavoured at his return to reconcile the physicians to him, and was admitted batchelor of physic in June, 1531. In 1535,

he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few scholars, while the former had a great number. The reason of this difference was, that Sylvius dissected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The professorship of physic in the royal college becoming vacant in 1548, Sylvius was nominated to fill it; which he did, after hesitating about it two years. He continued in it till his death, which happened in 1555. He was never married, and shewed even an aversion to women. His behaviour was rude and barbarous. He seldom jested, or departed from his gravity; and, when he was inclined to become more sociable by this, did it awkwardly. The only jocular saying related of him is, that "he had parted with three beasts, his cat, his mule, and his maid." His avarice was extreme, and he lived in the most sordid manner: he allowed his servants nothing but dry bread, and had no fire all the winter. Two things served him as a remedy against cold; he played at foot-ball, and carried a great log upon his shoulders: and he said that the heat which he gained by this exercise was more beneficial to his health than that of a fire. In short, this passion for money obscured the lustre of all his great qualities; for he was not merely an avaricious man, but avarice itself.

He was upon very bad terms with Vesalius, who occasioned him the greatest vexation he ever suffered. Sylvius, whose excellence lay in anatomy, had prepared a work upon that subject, which he considered as a master-piece. Upon this, Vesalius published, in 1541, his "*Opus Anatomicum*," which was so well written, and illustrated with so many beautiful figures, that it was universally admired. Two circumstances aggravated this grievance; Vesalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even in his errors. The works of Sylvius have been often printed.

SYMMACHUS, a citizen and senator of ancient Rome, and consul in the year 391 [D], has left us ten books of epistles; from which, as well as from other things, we collect, that he was a warm opposer of the Christian religion. This he shews particularly in the sixty-first epistle of the tenth book, addressed to the emperor Valentinian, where he stoutly pleads the cause of Paganism. He was banished from Rome by this emperor, on some account or other, but afterwards recalled and received into favour by Theodosius. Ammianus Marcellinus [E] speaks of him as a man of great learning and modesty; and his epistles shew him to have been a man of acute parts, and of eloquence, such as eloquence was in his time, that is, verbose and florid. Sci-

[D] Blount's *Censura authorum*, & Fabricii *Bibl. Lat.* [E] *Hist. Lib.* xviii.

Oppius, Pareus, and other learned men, have written notes upon the epistles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambrose, bishop of Milan, wrote against Symmachus; and so did the Christian poet Prudentius. The style of address, used by this last author, when he was going to confute Symmachus, is so exceedingly different from that of polemic writers in general, that a specimen of it may serve for a curiosity:

“ O linguam miro verborum fonte fluentem,  
Romani decus eloquii, cui cedat & ipse  
Tullius: has fundit dives facundia gemmas!  
Os, dignum æterno tinctum quod fulgeat auro,  
Si mallet laudare Deum——”

Prud. lib. i. contra Symmach.

SYNESIUS, an ancient father and bishop of the Christian church, flourished at the beginning of the fifth century [F]. He was born at Cyrene in Africa, a town situated upon the borders of Egypt, and afterwards travelled to the neighbouring country for improvement, where he happily succeeded in his studies under the celebrated female philosopher Hypatia, who presided at that time over the Platonic school at Alexandria [G]. Nicephorus, patriarch of Constantinople, who wrote annotations on a piece of Synesius, called “De insomniis,” represents him as a man of prodigious parts and learning; and says, that “there was nothing he did not know, no science wherein he did not excel, no mystery in which he was not initiated and deeply versed.” His works are in high esteem with the curious; but his epistles, says Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius [H], “elegant, agreeable, sententious, and learned.” Synesius was a man of noble birth, which added no less weight to his learning, than that reflected lustre on his quality; and both together procured him great credit and authority. He went, about the year 400, upon an embassy, which lasted three years, to the emperor Arcadius at Constantinople, on the behalf of his country, which was miserably harassed by the auxiliary Goths and other Barbarians: and it was then, as he himself tells us [I], that “with greater boldness than any of the Greeks, he pronounced before the emperor an oration concerning government.” About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a bishop, Synesius was appointed and consecrated, though he took all imaginable pains to decline the honour. He declared himself not at all convinced of the truth of some of

[F] Fabric. Bibl. Græc.

[H] Hist. Eccles. Lib. i. c. 15.

[G] In Introduc. ad Schol.

[I] In Lib. De insomniis.

the most important articles of Christianity. He was verily persuaded of the existence of the soul before its union with the body: he could not conceive the resurrection of the body; nor did he believe that the world should ever be destroyed. Moreover, he frankly owned himself to have such an affection for his wife, that he would not consent, either to be separated from her, or to live in a clandestine manner with her; and, in short, fairly told Theophilus, that, if he did insist upon making him a bishop, he must leave him in possession of his wife and all his notions. Theophilus at length submitted to these singular terms, "upon a presumption," it is said, "that a man, whose life and manners were in every respect so exemplary, could not possibly be long a bishop, without being enlightened with heavenly truth. Nor," continues Cavé, "was Theophilus deceived; for Synesius was no sooner seated in his bishoprick, than he easily acquiesced in the doctrine of the resurrection. *Nec ea spes refellit; facillime enim, simul ac episcopus creatus est, resurrectionis etiam doctrinam credidit.*" Baronius says in his Annals, "that he does not believe these singularities of Synesius to have been his real sentiments; but only that he pretended them, with a view of putting a stop to the importunities of Theophilus, and of warding off this advancement to a bishopric, which was highly disagreeable to him." That the advancement was highly disagreeable to Synesius, is very certain; but it is likewise as certain, that Baronius's supposition is without all foundation. There is extant a letter of Synesius to his brother, wherein this whole affair is canvassed to the bottom: and, as it is curious, and very well illustrates the life and character of this memorable Pagan philosopher, or Christian, (call him which you will, for he was certainly both), we will here give the substance of as much of it as relates to our purpose. It begins as follows:

"I should be exceedingly to blame [κ], if I did not return most hearty thanks to the inhabitants of Ptolemais, for thinking me worthy of such honours, as I own I do not think myself worthy of: yet it is highly incumbent on me to consider, not only the great things they offer, but how far it may be prudent in me to accept them.—Now, the more I reflect upon it, the more I am convinced of my own inability to sustain the office and dignity of a bishop; and I will frankly tell you my thoughts upon this occasion.—While I had nothing to support but the character of a philosopher, I acquitted myself, I may say, with tolerable credit; and this has made some imagine, that I am fit to be a bishop. But they have not considered,

[κ] Epist. cv. Cyrilli & Synesii opera, à Petavio. Lutet. 1631.

with what difficulty the mind acquires a new bent; that is, adapts itself to a province it has hitherto been a stranger to. I for my part am afraid, that by quitting the philosopher, and putting on the bishop, I should spoil both characters, that my new honours should make me arrogant and assuming, destroying at once the modesty of the philosopher; and yet that I should not be able to support them with a becoming dignity. For only consider my way of life hitherto. My time has always been divided between books and sports. In the hours of study nothing can be more retired, but in our sports every body sees us; and you know very well, that no man is fonder of all kinds of recreations than myself. You know also, that I have an aversion to civil employments, as indeed my education, and the whole bent of my studies, have been quite foreign to them. But a bishop ought to be, as it were, a man of God, averse to pleasures and amusements, severe in his manners, and for ever employed in the concerns of his flock. It requires a happy complication of qualities to do all this as it should be done; to sustain such a weight of care and business; to be perpetually conversant with the affairs of men; and yet to keep himself unspotted from the world. It is true, I see this done by some men, and I highly admire and revere them for it: but I am myself incapable of doing it; and I will not burthen my conscience with undertaking what I know I cannot perform. But I have still farther reasons for declining this charge, which I will here produce; for though I am writing to you, yet I beg this letter may be made public: so that, whatever may be the result of this affair, or which way soever I may be disposed of, I may, at least, stand clear with God and man, and especially with Theophilus, when I shall have dealt thus openly and fairly. I say then, that God, the laws of the land, and the holy hands of Theophilus, have given me a wife: but I declare to all men, that I will neither suffer myself to be separated from her, nor consent to live like an adulterer in a clandestine manner: the one I think impious, the other unlawful. I declare further, that it will always be my earnest desire and prayer, to have as many children by her as possible. Again, let it be considered how difficult, or rather how absolutely impossible it is, to pluck up those doctrines, which by the means of knowledge are rooted in the soul to a demonstration. But you know, that philosophy is diametrically opposite to the doctrines of Christianity: nor shall I ever be able to persuade myself, for instance, that the soul had no existence before its union with the body, that the world and all its parts will perish together, and that the trite and thread-bare doctrine of the resurrection, whatever mystery be couched under it, can have any truth in it, as it is professed by the vulgar. A philosopher, indeed, who is ad-

mitted

mitted to the intuition of truth, will easily see the necessity of lying to the people: for light is to the eye, what truth is to the people. The eye cannot bear too much light; nay, if it is under the least indisposition, it is actually relieved by darkness: in like manner fable and falsehood may be useful to the people, while unveiling the truth may do them hurt. If, therefore, this method be consistent with the duties of the episcopal dignity; if I may freely philosophize at home, while I preach tales abroad; and neither teach nor unteach, but suffer people to retain the prejudices in which they were educated, I may indeed be consecrated: but if they shall say, that a bishop ought to go farther, and not only speak, but think like the people, I must declare off, &c."

"The works of Synesius" were published, together with those of Cyril of Jerusalem, by Petavius at Paris, 1612; and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, consisting only of about one hundred and fifty epistles, and some small pieces.

SYNGE (EDWARD), a pious and learned archbishop of Tuam in Ireland[L], was the second son of Edward, bishop of Cork, &c. and was born April the 6th, 1659, at Inishonane, of which parish his father was then vicar. He was educated at the grammar school at Cork; and thence admitted a commoner at Christ-church, Oxford, where he took the degree of bachelor of arts. On his father's death he returned to Ireland, and finished his studies in the university of Dublin. His first preferment was two small parishes in the diocese of Meath: these he exchanged for the vicarage of Christ-church in the city of Cork, of about 100*l.* a year, and one of the most painful and laborious cures in Ireland. This he served for above twenty years, mostly without any assistant; preached twice every Sunday, catechised, and discharged all the other duties of his function. Some ecclesiastical preferments, tenable with his great cure, were given him at different times by the bishops of Cork and Cloyne, which at last increased his income to near 400*l.* per annum. He was chosen proctor for the chapter in the convocation called in 1703. Soon after, the duke of Ormond, then lord-lieutenant of Ireland, gave him the crown's title to the deanery of St. Patrick's in Dublin; but this title being contested and found defective, on a compromise of the dispute, he succeeded to the chancellorship of that cathedral, and was afterwards appointed vicar-general to the archbishop. He was promoted to the see of Raphoe in 1714. His great zeal for the Hanover succession was the cause of his immediate advancement when that event took place;

[L] Harris's Edition of sir James Ware's works, Vol. iii.



and he was made archbishop of Tuam in 1716. He died at Tuam in 1741, and lies buried in the church-yard of his own cathedral.

It is remarkable of this prelate, that he was the son of one bishop; the nephew of another, namely, George Synge, bishop of Cloyne; and the father of two bishops, Edward, bishop of Elphin, and Nicholas, bishop of Killaloe. This learned divine, in the course of his ministry, composed and published several excellent treatises for the promotion of piety and virtue; they are written in a sensible, easy, and rational manner; and have been so well received by the public, as to go through many editions. His works form altogether 4 vols. 12mo, but consist of small tracts, which are all printed separately for Rivingtons and others.

SYRUS (PUBLIUS), an ancient Latin author, who gained great fame by his comic pieces called "Mimes;" is supposed from his name to have been a Syrian by birth. Having been made a slave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Cæsar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that style, and contended with Syrus for it. He continued to flourish many years under Augustus [M]. Cassius Severus was a professed admirer of him, and the two Senecas speak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have launched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the substance of the doctrine of the wisest philosophers. These "Sentences" were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the "Fables of Phædrus," and are subjoined to them by Dr. Bentley, at the end of his edition of "Terence, in 1726," 4to. There is also a separate edition of them by Gruter, with copious notes; 8vo, Leyden, 1708.

[M] Epist. viii. Controvers. xviii.

## T.

**T**ABOUROT (STEPHEN), generally known by the name of the *sieur des Accords*. He was born in 1549, was proctor for the king in the Bailiage of Dijon, and has obtained a kind of fame by some very eccentric publications. That which is best known, and is said to be least exceptionable, though certainly far from being a model of purity, was first published by him at the age of eighteen, but revised and much augmented when he was about thirty-five. It is entitled, "*Les Bigarrures et Touches du Seigneur des Accords*;" to which some editions add, "*avec les Apophtegmes du Sieur Gaulard et les escaignes Dijonnoises*;" and the best of all (namely, that of Paris in 1614), "*de nouveau augmentées de plusieurs Epitaphes, Dialogues, et ingenieuses equivoques*." It is in two volumes, 12mo, and contains a vast collection of poems, conundrums, verses oddly constructed, &c, &c. The author died in 1590, at the age of forty-one. The *Dictionnaire Historique* places his birth in 1547, and makes him forty-three years old at his death; but in his own book is a wooden cut of him inscribed, *ætat. 35, 1584*, which fixes his age as we have given it, if the true time of his death was 1590.

TACHARD (GUY), a Jesuit, and a missionary from France to the court of Siam, died in Bengal of a contagious disorder in 1694. He published his two voyages to Siam, in 2 vols. at Paris, 1686 and 1689. It has, however, been since proved, that he was credulous in the extreme; was much flattered and imposed upon, and has given a most exaggerated account of the power and wealth of the king of Siam; other narratives are therefore preferred to his. He went first with the two French ambassadors, the chevalier de Chamont, and the abbé de Choisi.

TACITUS (CAIUS CORNELIUS), a Roman historian, of whose ancestors nothing is known, so that it is probable the dignity of his family began in his own person[A]; at least, that it was not very considerable before him. He tells us himself[B], that "his advancement was begun by Vespasian, forwarded by Titus, and carried to a far greater height by Do-

[A] The Cornelian family was very extensive, and many parts of it very illustrious; but the *Taciti* do not appear among those branches.

[B] Tacit. Hist. lib. i, c. 1.

mitian:" which shews also, among many other testimonies, the time in which he flourished. His first employment is said to have been that of procurator to Vespasian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable post; it is not mentioned what; but Lipsius conjectures, and with great probability, the quæstorship, or perhaps the ædileship, since we know that it was Domitian who advanced him to the prætorship. "Domitian also solemnized the secular games, at which I gave a constant attendance, on account of my office, being one of the college of priests, and at the same time prætor." These games were celebrated under the fourteenth consulship of this emperor; whence appears the error of some, who have placed the prætorship of Tacitus under the ninth. Lastly, he was made consul under Nerva: he was substituted in the place of the excellent Virginius Rufus, who died in his third consulship; and he honoured Rufus with a funeral oration: "Rufus," says Pliny [c], "had this last good fortune crowning a long succession of happy events, that his praises were set forth by the consul Cornelius Tacitus, a most eloquent orator." We know but few circumstances of the life of Tacitus, besides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whose life he has written. Some have pretended, that Domitian banished him; but there is no foundation in history for this assertion, and Bayle explodes it as an idle fancy. Lipsius has conjectured, and Bayle approves the conjecture, that Tacitus was born either in the last year of the reign of Claudius, or in the first of that of Nero; and supposes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the same age, was an intimate friend and admirer of Tacitus; and it is from his epistles chiefly, that we learn the prodigious respect and veneration that were paid to Tacitus by his contemporaries, and above all, by Pliny himself [d]. "What a pleasure," says he, "is it to reflect, how it will be recorded, if posterity shall have any regard concerning us, with what good agreement, sincerity, and affection, we lived together! It will, methinks, be a rare and memorable instance, that two men, almost equal in age, in dignity, and of some reputation for letters, had cordially promoted the studies of each other. I for my part a youth, when you already flourished in the fulness of glory, was ambitious to follow your steps, yet at the greatest distance; and though there were many most excellent persons, yet I singled you out as most to be imitated." In another letter [e] he begs

[c] Plin. Epist. i. lib. xi.

[d] Plin. Epist. xx. lib. vii.

[e] Epist. xxxiii. lib. vii.

of Tacitus, to make mention of him in his histories, as a *man* would choose to have his portrait taken by a first-rate painter; for, says he, "I divine, nor does the spirit of divination deceive me, that they will be immortal: Auguror, nec me fallit augurium, historias tuas immortales futuras."

The emperor Tacitus, as Vopiscus relates [F], commanded, that Cornelius Tacitus, the historian of the Cæsars, because he owned him for his ancestor, should be placed in all the libraries; and that, to prevent his works from being lost by the negligence of readers, they should be transcribed ten times in every year, and put up in the libraries.

The remains of Tacitus shew, that the ancients did not think of him more highly than he deserved. He was the greatest orator and statesman of his time; he had long frequented the bar with infinite applause; he had passed through all the high offices of state; he was ædile, prætor, consul; but all these gave him little glory, compared with that which he acquired by the performances of his pen. "His Annals, and his History," says Bayle, "are something admirable, and one of the greatest efforts of the human mind, whether you attend to the singularity of the style, the beauty of the thoughts, or to that happy pencil, with which he knew how to paint the disguises and cheats of politicians, and the weakness of the passions." He wrote the History before the Annals; for he refers us to the History in the eleventh chapter of the eleventh book of the Annals. It extended from the reign of Galba inclusively, to the reign of Nerva exclusively; for he designed the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the business of his old age: "If life permit," says he [G], "I have reserved the reigns of the deified Nerva, and Trajan, as a more copious and secure subject for my old age; our times affording that rare felicity, when a man may think what he pleases, and speak what he thinks." These words shew, that he began his History after the death of the emperor Nerva, and during the life of Trajan; since he gives the title of deified to the first, which he does not to the second. We have only five books of the History left, which is but a very small portion of it; for they do not contain above a year and a half; whereas, the whole work ought to contain about twenty-nine years. They who consider these five books as a continuation of the Annals, divided into sixteen books, are mistaken; for the Annals were certainly intended by Tacitus as a separate work. He composed them after he had finished his History; they began at the death of Augustus, and were continued to

[F] Hist. Aug. Scriptores,

[G] Hist. lib. i. c. 1.

that of Nero. We have but part of them left; namely, the four first books, some pages of the fifth, all the sixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the sixteenth. The two last years of Nero, and part of the foregoing, are wanting: these were the last books of the work. Besides the History and the Annals, there remain of Tacitus "A Treatise of the situation, customs, and people of Germany;" and a "Life of Julius Agricola;" for as to the dialogue "De oratoribus, five de causis corruptæ eloquentiæ," though commonly printed with Tacitus's works, and by some ascribed to him, it is generally, and with reason, supposed to have been written by some other person. The piece "De moribus Germanorum," is a curious and exact little work; and the "Life of Agricola," if it had no other merit, must needs be interesting to an inhabitant of this isle, who will find there many particulars concerning the situation, climate, and people, of ancient Britain.

It is remarkable, that princes and politicians have always held the works of Tacitus in the highest esteem; which looks, as if they either found their account in reading them, or were pleased to find courts, and the people who live in them, so exactly described after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and published by Beroaldus at Rome in 1515. Leo was so infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promised not only indulgences, but money also and honour, to any one who should find the other part, which, it is said, was afterwards brought to him. Pope Paul III. as Muretus relates [H], wore out his Tacitus by much reading it; and Cosmo de Medicis, who was the first great duke of Tuscany, and formed for governing, accounted the reading of him his greatest pleasure. Muretus adds, that several princes, and privy-counsellors to princes, read him with great application, and regarded him as a sort of oracle in politics. Baillet, in his Life of Descartes, relates, that queen Christina of Sweden, though extremely fond of the Greek language, which she made "the diversion of her leisure hours, was not restrained by that from her serious studies; so she called among others Tacitus's History, some pages of which she read constantly every day." Lastly, lord Bolingbroke calls him "a favourite author," and gives him manifestly the preference to all the Greek and Roman historians.

In the mean time, as Tacitus has been extravagantly admired and esteemed by some, so he has by others been as extravagantly undervalued and even detested. It is said, that the

[H] Orat. xvi.

translations of his works, and comments upon them, would alone compose a tolerable library; it is certain also, that books have been written on purpose to criticize and abuse him. A modern author [1] has pronounced the following judgement of him: "Tertullian charges him with telling many falsehoods. He was not only an enemy to the true religion, but it appears from several passages that he had none at all. His style is certainly very obscure; nay, it is sometimes harsh, and has not all the purity of good authors in the Latin tongue. Nevertheless, his art of comprising a great deal of sense in a few words; his vivacity in painting events; the sagacity with which he penetrates through the darkness of the corrupt heart of men; the force and superiority of genius which appear throughout the whole; make him looked upon at this day almost universally as the chief of historians." What is here objected to Tacitus concerning religion, is true in a qualified sense; he was not a Christian, and certainly not a Pagan, any farther than by outward conformity to the established religion of his country; and so far he may be said to have had no religion at all. But if Tillemont means, that he had no sense of a Supreme Intelligence or Being, distinct from the world of matter, and conducting it by his almighty power, he means more than he knew; since there is nothing in the works of Tacitus which excludes this species of religion. Zealous Christians have judged of him, perhaps, the less fairly, because he was an enemy to their faith; but the zeal of Tertullian, certainly carried him too far, when he charged him with telling a great many falsehoods, for Tacitus bears all the marks of a faithful historian. As to his style, it is certainly somewhat obscure and difficult; and even his admirers, such of them as have not been blinded with admiration, have consented to abate something from his merit on this account. Bayle thinks, that "he may be censured for the affectation of his language;" he adds, "and for enquiring into the secret motives of actions, and construing them to be criminal." He has indeed been suspected of too much subtilty and refinement, in penetrating into the causes of events; and some, who would not have complained of him for misrepresenting Jews and Christians, have vehemently reproached him for never ascribing any action to a virtuous, but all to a vicious principle. How far he is blameable in these respects, is not possible to determine: it is worthy of observation, however, that they who have been best acquainted with government, politics, courts, and the principles and manners always prevalent there, have been the greatest admirers of Tacitus; and that his censurers in the above particu-

[1] Tillemont, *Histoire de l'empereurs*, tom. viii.

lars are to be found among those who have known the least of these matters, and who have been used to derive their knowledge of men from general abstract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the histories of most corrupt times, under most corrupt governments. "When Tacitus wrote," says lord Bolingbroke, "even the appearance of virtue had been long proscribed, and taste was grown corrupt as well as manners. Yet history preserved her integrity and her lustre. She preserved them in the writings of some whom Tacitus mentions, in none perhaps more than his own, every line of which outweighs whole pages of such a rhetor as Famianus Strada. I single him out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself: and your lordship will forgive this short excursion in honour of a favourite author." Let. v.

There are many good editions of this historian: "the Elzivir, 1640," in 12mo; that "in Usum Delphini, Paris, 1682," in 4 vols. 4to; that of "Amsterdam, 1685," in 2 vols. 8vo, "cum integris notis Lipsii, Mureti, &c." But the edition most esteemed is that of Brotier, in 4 vols. 4to, Paris, 1771, of which there is a kind of abridgement, in 7 vols. 12mo; a very convenient edition for students. The whole works of this historian have been published in English, with large political discourses annexed, by Mr. Gordon. The style of Gordon is, however, so vicious and affected, that it is impossible to read him with patience; and Tacitus has lately found a much more elegant and judicious translator in Mr. Murphy, whose work in 4 vols. 4to, was published in 1793, and has met with very general approbation. There have been in all, four English translations of Tacitus; that of Greenway and sir Henry Saville in the reign of Elizabeth; that performed by Dryden and others; the translation by Gordon; and that of Murphy.

TACQUET (ANDREW), a Jesuit of Antwerp, known for his skill in the mathematical sciences. He published, among other things, a good treatise on astronomy; an edition of Euclid's Elements, with the application of the problems and theorems to practical use. He died in 1660. His works were published collectively, in one volume, folio, at Antwerp, in 1669 and 1707.

TAFFI (ANDREA), born at Florence in 1213, was the person who introduced into Italy the art of designing in Mosaic, having learned it from some Greek artists, who were employed in the church of S. Mark at Venice. The chief of these artists was a man whose name was Apollonius. With him Taffi became associated, and they worked together at Florence, with great success. The most famous work of Taffi

was a dead Christ, in a chapel at Florence; it was seven cubits long, and executed with abundance of care. He died in 1294, at the age of 81.

**TALIACOTIUS** (**GASPAR**), or **TAGLIACOCCHI**, an Italian surgeon in the university of Bologna, where he died in 1553, at the age of sixty-four. He owes at present most of his celebrity to his book "*De curtorum Chirurgia per infitionem*," Venice, folio, 1597; and his particular fame in England is owing to the humorous mention of him by Butler, in the celebrated passage of his *Hudibras*: "So learned *Talialcotius* from," &c. The book is rather scarce, but may be met with in several great collections. As to the theory, it has been treated by some as visionary; and is said by others to be sound and practicable. The simile, which is in the first canto of *Hudibras*, has been thus translated into Latin:

Sic adscititios nasos, de clune torosi  
Vectoris, doctâ secuit Talicotius arte,  
Qui potuere parem durando æquare parentem:  
At postquam fato clunis computruit, ipsum  
Una sympathicum cœpit tabescere rostrum.

Thus also into French, by colonel Townley:

Ainsi Talicot d'une fesse  
Savoit tailler avec adresse  
Nez tout neufs, qui ne risquoient rien,  
Tant que le cul se portoit bien;  
Mais si le cul perdoit la vie  
Le nez tomboit par sympathie.

**TALLARD** (**CAMILLE D'HOSTUN**, count of), an admired general, and marshal of France, was born Feb. 14, 1652, the son of Roger d'Hostun, marquis of la Beaume. Like other young nobles of France, he chose the army for his profession, and at the age of sixteen, had the royal regiment of Cravates, in which command he signalized himself for ten years. In 1672, he attended Louis XIV. into Holland, obtained soon after the confidence of Turenne, and distinguished himself on several occasions. He was raised to the rank of lieutenant-general in 1693, and in 1697, was employed in an embassy to England. On the renewal of war, he commanded on the Rhine in 1702, and soon after was created marshal of France. He distinguished himself in the ensuing year against the Imperialists, and gained a brilliant advantage, which, however, he rather disgraced by his pompous manner of announcing it. He was less fortunate in 1704, when being engaged against the English in the plains of Hochstedt near Blenheim, he was defeated, and brought a prisoner to England, where he remained for seven years. Soon after this battle, he said in a



kind of peevish compliment to the duke of Marlborough, "Your grace has defeated the finest troops in Europe:" "You will except, I hope," said the duke, "the troops who beat them." His residence in England, say the French historians, was not without its use to France; as he very much assisted in detaching queen Anne from the party of the allies, and causing the recall of the duke of Marlborough. He returned to Paris in 1712, and was created a duke. In 1726, he was named secretary of state, which honour he did not long retain, but died March 3, 1728, at the age of seventy-six. He was a man of good talents and character; his chief fault being that he was rather inclined to boasting.

TALLIS (THOMAS), one of the greatest musicians that this country ever bred, flourished about the middle of the sixteenth century [K]. He is said to have been organist of the royal chapel to king Henry VIII. king Edward VI. queen Mary, and queen Elizabeth; but the inscription on his gravestone warrants no such assertion; and it is certain that in the two reigns of Edward VI. and queen Mary, he was simply a gentleman of the chapel, and served for seven-pence half-penny a day: under Elizabeth, he and Bird were gentlemen of the chapel and organists. The studies of Tallis seem to have been wholly devoted to the service of the church, for his name is not to be found to any musical compositions of songs, ballads, madrigals, or any of those lighter kinds of music framed with a view to private recreation. Of the many disciples who had profited by his instruction, Bird seems to have possessed the greatest share of his affection, one proof whereof was a joint publication by them of one of the noblest collections of hymns and other compositions for the service of the church that ever appeared in any age or country [L].

Though it has been commonly said that Tallis was organist to Henry VIII. and the three succeeding princes his descendants; it may well be doubted whether any establishment of the kind was known till the beginning of the reign of queen Elizabeth, when Tallis and Bird were severally appointed organists of the royal chapel. Notwithstanding he was a diligent collector of musical antiquities, and a careful peruser of the works of other men, the compositions of Tallis, learned and elegant as they are, are so truly original, that he may justly be said to be the father of the cathedral style; and, though a like appellation is given by the Italians to Palestrina, it is much to

[K] Sir John Hawkins's History of Music, vol. iii. p. 258.

[L] The work above alluded to was printed by Vautrollier in 1575, with the title of "Cantiones quæ ab argumento sacræ vocantur quinque et sex partium, Autoribus

Thomæ Tallis & Gulielmo Birdo, Anglis, serenissimæ reginæ majestati à privato facello generosis et Organistis." This work was published under the protection of a patent of queen Elizabeth, the first of the kind that had ever been granted.

be questioned, considering the time when Tallis flourished, whether he could derive the least advantage from the improvements of that great man. It may therefore be conjectured, that he laid the foundation of his studies in the works of the old cathedralists of this kingdom, and probably in those of the German musicians, who in his time had the pre-eminence of the Italians; and that he had an emulation to excel even these, may be presumed from the following particular. Johannes Okenheim, a native of the Low Countries, and a disciple of Iodocus Pratenfis, had made a composition for no fewer than thirty-six voices, which, Glareanus says, was greatly admired. Tallis composed a motet in forty parts, the history of which stupendous composition, as far as it can now be traced, is given by sir John Hawkins[M]. Notwithstanding his supposed attachment to the Romish religion, it seems that Tallis accommodated himself and his studies to those alterations in the form of public worship which succeeded the accession of queen Elizabeth. With this view, he set to music those several parts of the English liturgy, which at that time were deemed the most proper to be sung, namely, the two morning services, the one comprehending the "Venite Exultemus," "Te Deum," and "Benedictus;" and the other, which is part of the communion-office, consisting of the "Kyrie Eleison," "Nicene Creed," and "Sanctus;" as also the evening service, containing the "Magnificat," and "Nunc dimittis." All these are comprehended in that which is called Tallis's first service, as being the first of two composed by him. He also set musical notes to the Preces and Responses, and composed that Litany which for its excellence is sung on solemn occasions in all places where the choral service is performed. As to the Preces of Tallis in his first service, they are no other than those of Marbeck in his book of Common-prayer noted: the Responses are somewhat different, that is to say, in the tenor part, which is supposed to contain the melody; but Tallis has improved them by the addition of three parts, and thereby formed a judicious contrast between the supplications of the priest and the suffrages of the people as represented by the choir. The services of Tallis contain also chants for the "Venite Exultemus," and the "Creed of St. Athanasius;" these are tunes that divide each verse of the psalm or hymn according to the pointing, to the end that the whole may be sung alternately by the choir, as distinguished by the two sides of the dean and the chanter. Two of these chants are published in Dr. Boyce's Cathedral Music, vol. i. The care of selecting from the Common-prayer the offices most proper to be sung was a matter of some

importance, especially as the rubric contains no directions about it; for this reason, it is supposed that the musical part of queen Elizabeth's liturgy was settled by Parker, archbishop of Canterbury, who, besides that he was a great divine, an excellent canon-lawyer and ritualist, and a general scholar, was also a skilful musician. Besides the offices above-mentioned, constituting what are now termed the Morning, Communion, and Evening Services, in four parts, with the Preces, Responses, and Litany, that is to say, the versicles and suffrages, Tallis composed many anthems. He died Nov. 23, 1585, and was buried in the parish-church of Greenwich in Kent; where there is a brass plate for him in the chancel; the inscription on which was repaired by dean Aldrich, and may be seen in sir John Hawkins's "*History of Music* [N]."

TAMERLANE, or TIMUR BEG, the great conqueror of the East, was born in 1335, in the village of Kesch, belonging to the ancient Sogdiana. His name of Tamerlane is derived by some writers from *Timur Lenc*, or *Timur the lame*, as he had some defect in his feet. His origin is uncertain, some reporting him to be the son of a shepherd, and others of the royal blood. He raised himself, however, by his personal courage and talents. He was distinguished early by these qualities; and, having acquired some followers devoted to his fortunes, his first conquest was that of Balk, the capital of Khorasan, on the frontiers of Persia. He then made himself master of the whole province of Candahar, and returning to subdue the people beyond the Oxus, took Bagdad. He now determined to undertake the conquest of India; but his soldiers, fatigued by their former efforts, refused at first to follow him. On this occasion he employed a pretended prophet to exhort them in the name of heaven; and having made them ashamed of their reluctance, and filled them with a strong enthusiasm, led them on to greater victories. Delhi fell before him, and he became possessed of the immense treasures of the Mogul empire. Returning from his Indian exploits, he entered Syria and took Damascus: and Bagdad having attempted to revolt, he made a terrible example, by putting many thousands of the inhabitants to the sword, and delivering the city to pillage. Bajazet, emperor of the Turks, now attracted his notice, and to him he sent an embassy, requiring him to do justice to some Mahometan princes whom he had deposed, and to abandon the siege of Constantinople. This haughty message being as haughtily answered, war was commenced between them. Tamerlane marched towards Bajazet, whom, in 1402, he engaged, conquered, and took prisoner, in the plains of An-

cyra near Phrygia. The battle lasted three days. The Turkish writers say, that after this event, Tamerlane asked Bajazet what he would have done to him, if *he* had been victorious. "I would have shut you up," said Bajazet, "in an iron cage." Upon which he was himself condemned to the same punishment. Some writers, however, boast of the generosity and magnanimity of the conqueror. Be this as it may, he certainly carried his victories to a wonderful extent: while he was engaged in the war with Bajazet, he vanquished Egypt, and seized the immense treasures of Grand Cairo, nor could any thing in the East withstand him. He died about three years after his victory, on the first of April, 1405, in the seventy-first year of his age, and the thirty-sixth of his reign. When he found death approaching, he called the princes together, appointed his grandson to be his heir, and died, professing his implicit faith in the Koran, and repeating the sacred words of the Mahometans, "There is no God but God, and Mahomet is his prophet."

Timur, according to Arabshah, was tall and corpulent, with a fair complexion, and agreeable countenance. He was very strong, and well made, except his lameness, which was on the right side; and as vigorous in constitution as undaunted in courage. He retained his faculties to the last. In his manners he appears to have been stern, hating not only falsehood, but even jesting. His history affords a wonderful example of long and invariable success attending one man. He conquered as much as Alexander, but with far less humanity.

TANNER (THOMAS), an excellent antiquary, son of a father of both his names, vicar of Market Lavington in Wilts, was born in 1674[0]; became a student in Queen's-college, Oxford, in Michaelmas-term, 1689; admitted clerk in that house, 1690; B. A. 1693; entered into holy orders at Christmas, 1694; and became chaplain of All-souls-college in January following; chosen fellow of the same, 1697; chancellor of Norwich, and rector of Thorpe near that city, 1701; installed prebendary of Ely, Sept. 10, 1713, (which he quitted in 1723); archdeacon of Norfolk, Dec. 7, 1721; canon of Christ-church, Feb. 3, 1723-4; prolocutor of the lower house of convocation, convened anno 1727, to which honour he was unanimously elected on account of his great abilities, however contrary to his own inclinations; consecrated bishop of St. Asaph, Jan. 23, 1732. He married, in 1733, miss Scottow, of Thorpe near Norwich, with a fortune of 15,000*l.*: died at Christ-church, Oxford, Dec. 14, 1735; and was buried in the nave of that cathedral, near the pulpit; without any funeral

pomp, according to his own direction. He ordered his body to be wrapped up in the coarsest crape, and his coffin to be covered with serge, not cloth: the pall-bearers to have each of them one of Baskett's folio bibles; the under-bearers a Sherlock upon Death; to the dean of Christ-church, he left five pounds; to the eight canons five shillings each; eighty pounds to buy coats for eighty poor men; and one hundred pounds to the college, towards a library then building. A monument to his memory is affixed to one of the pillars, with an inscription. Another inscription, and a translation of it, may be seen in the "Anecdotes of Bowyer," p. 104.

This learned man published, before he was twenty-two years old, "Notitia Monastica, or a short History of the Religious Houses in England and Wales, 1695," 8vo; republished in 1744, folio, under the title of "Notitia Monastica; or an Account of all the Abbies, Priories, and Houses of Friars, heretofore in England and Wales; and also of all the Colleges and Hospitals founded before A. D. 1511. By the right Rev. Dr. Thomas Tanner, late lord bishop of St. Asaph. Published by John Tanner, A. M. vicar of Lowestoft in Suffolk, and precentor of the cathedral church of St. Asaph [p]." His "Bibliotheca Britannico-Hibernica," which employed him forty years, was published in 1748, folio; with a posthumous preface by Dr. Wilkins. He left large collections for the county of Wilts, and large notes on Richard Hege's Legend of St. Cuthbert, 1663. His immense and valuable collections are now in the Bodleian library at Oxford. His portrait was engraved by Vertue in 1736, at the expence of the Society of Antiquaries [q].

TANSILLO (LUIGI), an Italian poet, whose works were once proscribed by the inquisition, and having become scarce, are therefore accounted valuable, was born at Nola about the year 1520. He passed a great part of his life attached to the service of Don Pedro de Toledo, viceroy of Naples, and Don Garcias de Toledo, commander of the gallies in the same kingdom. The period of his death is not precisely known, but he is said to have been judge of Gaieta in 1569; and, as he was then in a very bad state of health, is supposed to have died soon after. He had the reputation of a very good poet,

[p] The original plates belonging to this work were in the possession of the Rev. Dr. Tanner, prebendary of Canterbury, the son of bishop Tanner; and Mr. Evans, bookfeller in the Strand, once circulated proposals for a new edition of it, by Mr. Nasmith.

[q] The bishop's portrait, prefixed to the "Notitia," is inscribed, "Rever-

endus admodum Thomas Tanner, Asaphensis Episcopus, Primævæ Antiquitatis Cultor. G. Vertue sculp. 1743." This print was a copy of that engraved by Vertue, with some difference in the decoration, and this addition to the inscription: "Hoc ætypum fratris sui dignissimi antiquis moribus ornati posteris sacratum esse voluit. Soc. Ant. Lond. 1736."

and his productions, as far as they are now known, are these: 1. "Il Vendemiatore," the Vintager, a poem; in which he described in too free a manner, the licence of the inhabitants in the vicinity of Nola, at the time of the vintages; 4to, Naples, 1534; Venice, 1549. On this account his poems were all put into the Index expurgatorius. 2. To repair this fault, he wrote "Le Lagrime de S. Pietro," the Tears of St. Peter; which being presented to pope Paul IV. obtained the removal of the interdiction from all his poems, except the Vendemiatore. 3. "Il Cavallarizzo," 8vo, Vicenza. 4. Sonnets, Songs, Stanzas, and some Comedies. His works are full of the conceits for which some of the Italian poets have been censured; an edition of his smaller poems was, however, published at Bologna in 1711, in duodecimo. His Tears of St. Peter were translated into French by Malherbe.

TARIN (PIERRE), a French physician, born at Courtenai, died in 1761, at what age is uncertain. He was known by various works, of which the following were the chief: 1. "Elements of Physiology," translated from the Latin of Haller, 8vo, 1752. 2. "Adversaria Anatomica," 4to, 1750, with plates. 3. "An Anatomical Dictionary," 4to, 1753, with a medical Bibliography, extracted from the *Methodus Studii Medici* of Haller. 4. "Osteographia," 4to, Paris, 1753, a compilation, illustrated by engravings. 5. "Anthropotomie," or the art of dissecting, 1750, 2 vols. 12mo. 6. "Desmographie," or a treatise on ligaments; the same year. 7. "Observations on Medicine and Surgery," 3 vols. 12mo, 1758. 8. "Myographia," or a description of the muscles, 4to, 1753, with figures from Albinus. He wrote also some medical articles for the Encyclopedie.

TARTINI (GIUSEPPE), styled by Dr. Burney, "the admirable[R]," was born in April 1692, at Pirano in the province of Istria. His father, having been a great benefactor to the cathedral at Parenzo, was ennobled for his piety. Giuseppe was intended for the law, but taking up the study of music, among his other pursuits, it prevailed over all the rest in gaining his attachment. In 1710, he was sent to the university of Padua, to study as a civilian; but, before he was twenty, having married without the consent of his parents, they wholly abandoned him. After wandering for some time in search of an asylum, he was received in a convent at Assisi, by a monk to whom he was related. Here he amused himself by practising the violin, till being accidentally discovered by a Paduan acquaintance, family differences were accommodated, and he settled for a time with his wife at Venice. While he remained

there, he heard, in 1714, the celebrated Veracini, whose performance, excelling every thing he had then heard, excited in his mind a wonderful emulation. He retired the very next day to Ancona, to study the use of the bow with more tranquillity, and attain, if possible, those powers of energy and expression which he had so greatly admired. By diligent study and practice, he acquired such skill and reputation, that in 1721, he was invited to the place of first violin, and master of the band, in the famous church of St. Antony of Padua. He had also frequent invitations, which he declined, to visit Paris and London. By the year 1728, he had made many excellent scholars, and formed a school, or method of practice, that was celebrated all over Europe, and increased in fame to the end of his life. In 1744, he is said to have changed his style, from extremely difficult execution, to graceful and expressive; and Pasqualino Bini, one of his best scholars, having heard of the change, placed himself afresh under his tuition. This admirable musician, and worthy man, for such he is represented, died Feb. 26, 1770, to the great regret of the inhabitants of Padua, where he had resided near fifty years; and where he was not only regarded as its chief and most attractive ornament, but as a philosopher and even a saint [s]: having devoted himself to the service of his patron St. Antony of Padua.

1. The first book of solos by Tartini, was published at Amsterdam, in 1734, the second at Rome, in 1745; and Dr. Burney relates that he possesses the third, sixth, seventh, and ninth of his publications, besides two books printed in England, amounting to upwards of fifty solos, exclusive of manuscripts. 2. His concertos amount to two hundred; but a surreptitious copy of two sets having appeared in Holland, he would never own them. Of these, which are yet supposed to be certainly genuine, six were composed in his first manner, and six after 1744, when he had improved his style. But his most celebrated work is, 3. his "*Trattato di Musica*," or treatise on music, in which, though his system, as to the scientific part, has since been confuted, he appears as one of the most ingenious theorists of this century. It was published in 1754, in 4to. 4. He published, in 1767, "*Disertazione de' principi dell' Armonia Musicale, contenuta nel Diatonico genere*," another theoretical work.

Tartini was so ambitious of being thought a follower of Corelli's precepts and principles, that, after his own reputation was in its zenith, he refused to teach any other music to his disciples, till they had studied the *Opera quinta*, or solos of Corelli. His musical character is thus drawn by the very able

[s] Dr. Burney, ib. 567.

judge to whose account we have already referred. "Tartini, on a recent examination of his works, seems, to my feelings and conceptions, to have had a larger portion of merit, as a mere instrumental composer, than any other author who flourished during the first fifty or sixty years of the present century. Though he made Corelli his model in the purity of his harmony, and simplicity of his modulation, he greatly surpassed that composer in the fertility and originality of his invention; not only in the subjects of his melodies, but in the truly *cantabile* manner of treating them. Many of his adagios want nothing but words to be excellent, pathetic, opera songs. His allegros are sometimes difficult; but the passages fairly belong to the instrument for which they were composed, and were suggested by his consummate knowledge of the finger-board, and powers of the bow. He certainly repeats his passages, and adheres to his original *motive*, or theme, too much for the favourite desultory style of the present times; but it must be allowed that, by his delicate selection and arrangement of notes, his passages are always good; play them quick, or play them slow, they never seem unmeaning or fortuitous. Indeed, as a harmonist, he was, perhaps, more truly scientific than any other composer of his time, in the clearness, character, and precision of his bases; which were never casual, or the effect of habit, or auricular prejudice and expectation, but learned, judicious, and certain."

TASSO (TORQUATO), an illustrious poet of Italy, was descended from the ancient and noble house of the Torreggiani, and born at Sorrento, in the kingdom of Naples, in 1544 [T]. His father, Bernard Tasso, was a man who had distinguished himself by some publications in the way of polite literature, as well in verse as in prose. He was secretary to Ferrand de Sanseverino, prince of Salerno, and commonly lived at Naples: but going to pay a visit to a married sister, who lived at Sorrento, when his wife was big with child of this famous poet, she was brought to bed there. Though Tasso was an extraordinary man, as well for the early ripeness, as for the uncommon strength of his genius, yet the writers of his life have certainly indulged themselves too much in the marvellous, when they relate, that at the age of six months he pronounced his words clearly and distinctly; and not only so, but that he reasoned, and communicated his thoughts, and answered very exactly all questions that were asked him. These things are incredible: and why should writers debase the dignity of history, by inventing such fables?

[T] Nicéron, *Memoirs*, &c. tom. xxv.



At four years of age he was sent to the college of the Jesuits at Naples, and applied with such amazing ardour to books, that he is said at seven to have had a very good knowledge of Latin, and a competent skill in Greek. He composed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderness of his years. He must, indeed, have been strangely mature; for we are confidently assured, that he was involved in a sentence of death with his father, when he was not nine years old; the cause of which unexampled severity is thus related. Sanseverino, the prince of Salerno, undertook to assert the rights of the Neapolitan nation to the emperor Charles V. against the viceroy of Don Pedro of Toledo, who was about to establish the inquisition in that kingdom: by which, though he gained extremely the love of the people, yet he made himself very obnoxious to the viceroy, who represented him in such a light to the emperor, that Sanseverino was determined to justify himself before him. He went from Naples to Rome, to be out of the way of the viceroy, and there sent to the emperor for a safe conduct to Spain. This favour was, however, refused; which so exasperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a resolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Tasso, his secretary, who had followed his fortune, and his son Torquato, whom his father had taken along with him, were necessarily comprised in the sentence, which was passed by the viceroy upon Sanseverino and his adherents.

Nevertheless, Bernard ventured to leave Torquato at Rome, while he attended his master to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earnestly invited him to his court, and chose him for his first secretary. Hither he sent for Torquato, then about twelve years old, who was scarcely arrived at Mantua, when he was nominated to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to the university of Padua. Here he remained for five years; at the end of which he publicly maintained theses in philosophy, divinity, civil and canon law. These studies, however, had not so far engrossed him, but that he found time to gratify his natural inclination for poetry: and the year after, when he was only eighteen, he surprised the public in a most agreeable manner with his "*Rinaldo*," printed at Venice in 1562, 4to. He had occasion for all the influence and authority of the cardinal Louis d'Este, to whom it was dedicated, to obtain permission of his father to publish it, for his father by no means approved of his turn for poetry. He esteemed it a vain and idle amusement, as having found it  
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so by experience; and was afraid it should seduce his son from the study of the law, to which he had trained him, and which he considered as a profession of far greater consequence to him in the present shattered state of their fortunes, than that of a poet. All this, however, made no impression upon the son, who was so sensibly affected with the vast reputation which this poem had gained him all over Italy, that he totally abandoned the law, and now gave himself up to poetry: and soon after, when he was admitted a member of the academy of the Etereî at Padua, he took the name of *Pentito*, or the *Penitent*, to denote his repentance for having wasted so much of his time in the pursuit of the law, which he ought to have devoted to the Muses.

At Padua he began his celebrated poem of "*Gierusalemme liberata*;" and happy had it been for him, if he had continued in this convenient situation till he had finished it; but, in 1565, he removed to Ferrara, at the solicitation of duke Alphonso, and the cardinal Louis his brother, who greatly esteemed and loved him. The duke gave him lodgings in his palace, generously put him into a condition of living happily and at ease; and, to make his residence at Ferrara the more secure, pressed him, by his secretary, to an advantageous match. To this proposal Tasso would not listen; but made the same reply, as *Epictetus* did formerly to one of his friends upon the same occasion: "I will marry," said he, "if you will give me one of your daughters." In 1572, pope Gregory sending cardinal Louis to France, in the quality of legate, Tasso accompanied him, and received great marks of esteem from Charles IX. Upon his return to Ferrara he composed his "*Aminta*," a pastoral comedy, which was acted with vast applause: it was printed at Venice in 1581, with some other small pieces of poetry. His joy upon the success of this piece was soon damped by the loss of his father, who died in 1585, at Ostiglia upon the Po, the government of which place had been given him by the duke of Mantua. The loss of his father was to Tasso the beginning of troubles; for he had scarcely begun to recover from this shock, when others succeeded, which pursued him to the end of his life.

During his residence at Ferrara, he was upon the most intimate terms with a gentleman of the town; to whom, though he was unreserved upon all other subjects, yet he never communicated any thing relating to his amours. This raised suspicions in Tasso's friend; who, thereupon searching into the mystery, at last made discoveries to others, which might be injurious to Tasso. Tasso expostulated upon the affair with him; and, his complaints being disrespectfully received, was so far exasperated as to give him a blow. A challenge ensued, and the parties met, but while they were engaged, three brothers

of the gentleman came up, and very basely fell upon Tasso. Tasso made his part good against the four, and had wounded his antagonist and one of his brothers, when people came up and parted them. He gained upon this occasion as great fame by his sword, as he had acquired before by his pen; but neither the one nor the other was sufficient to preserve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had shewn to a person under the duke's protection, and in his palace: and as for Tasso, he was put under guard, not as a punishment, we are told, but to secure him against the enterprises of his enemies. The truth is, Tasso is supposed to have aspired to an amour with the princess Eleanor, sister of duke Alphonso; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in prison, where he fell into the deepest melancholy: at the end of the year, however, he recovered his spirits a little, and made his escape. He withdrew to Turin, where he concealed himself some time under a fictitious name; but at last was discovered, and made known to the duke of Savoy. The duke then invited him to court, assigned him apartments there, and shewed him all the marks of esteem and affection; but all was not sufficient to cure him of his melancholy. He had formed to himself terrible notions of the duke of Ferrara's indignation against him; and he could not be persuaded, but that sooner or later the duke of Savoy would give him up to that prince.

Full of these suspicions and terrors, he set out one morning, without saying a word to any one, and without any sort of preparation, towards Rome: where, when he arrived, he went straight to the palace of cardinal Albano, and was received with great kindness and affection. After some stay in that city, where every body visited him, he felt a desire of revisiting his native country, and his sister Cornelia, who was married and settled there; but the fear of what might happen to him, in a kingdom where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He resolved therefore to leave Rome, as he had left Turin, without taking the least notice, and under the pretext of going to divert himself at Fiescati. He did, in reality, go thither, but it was in his own way; for, stealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with some shepherds, he changed clothes with one of them, and in this disguise proceeded on to Gaieta, where embarking on board a vessel, he arrived at Sorrento the day after. His sister was extremely glad to see him, and he spent the summer with her; but he now wanted exceedingly to return to Ferrara, and used all the means he could think of to bring that

that about. He wrote to duke Alphonso in the most submissive manner; he implored the assistance of the dukes of Ferrara, and of the princess Eleanor; but was given to understand by the latter, that his flight had irritated the duke so much, as to put it out of their power to do him any service. Upon this he resolved to throw himself at the duke of Ferrara's feet, and did so, when he was received with such tokens of affection, as entirely cured him of his fears: yet when he humbly desired to have the manuscripts he had left behind him at Ferrara, they were refused him. It seems, he had a powerful enemy at court, a minister of state, whom he had satirized in his "Aminta," under the name of Mopso: and this minister, whose hatred of Tasso had not been the least abated by his absence and misfortunes, made his master believe, that Tasso had burnt them before he went. He persuaded him also, that Tasso had been long in no condition to write any thing, and that any attempt of this nature must needs increase his malady.

This was terrible for Tasso; for duke Alphonso, who only judged of him and his works by the representations of his minister, could not conceive any notion of any thing he now wrote; but exhorted him, instead of making verses, to enjoy himself in tranquillity and repose. Tasso did all he could to undeceive the duke, but in vain; so that he departed a second time from Ferrara, and went to Mantua, where, however, he was far from finding the content he wanted. Then, after visiting Padua and Venice, he had recourse to the duke of Urbino, who received him graciously, but yet advised him to return to Ferrara. "Envy must own I lived among the great," says Horace; but what was the boast and glory of Horace, was the misfortune and ruin of Tasso. He was too much acquainted, had too many connections with the great; and his patrons were so numerous, that, in passing from one to another, he was for ever seeking rest, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the suggestions of his ministers, that the melancholic temperament of Tasso, and his constant application to poetry, had really disordered his understanding, ordered him to be put into an hospital, and a guard to be set over him. This new prison revived all his suspicions and fears: he applied to the duke for his liberty, by letters, by poems, by friends who visited him in his confinement, but all to no purpose; for the duke, deceived by a malicious minister, who was all the while sacrificing this famous poet to his resentment, could not be induced to think of him otherwise than as a madman. The imaginary madness, however, that was imputed to him, brought on real melancholy; and he was sometimes so bad, as to be  
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deprived of his understanding, although he is said to have borne his misfortunes with uncommon firmness.

He applied to many princes to intercede for his liberty, among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their intercessions availed nothing. At length Vincent de Gonzaga, son of the duke of Mantua, going to Ferrara, and visiting him in his hospital, conceived the highest esteem for him; and asked him of duke Alphonso in so pressing a manner, that the duke could not hold out any longer: the prince de Gonzaga, therefore, rescued him from his prison, and carried him to Mantua. This was in the beginning of 1586. The prince of Mantua had promised the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promise, he assigned Tasso the town of Mantua for his prison. But the poet could not relish this sort of captivity, so that it was soon enlarged, yet with some restrictions. While Tasso was enjoying his repose at Mantua, better than he had done any where for some time, duke William died in August 1587, and prince Vincent succeeded to the government. Vincent had now something else to do, than to devote himself to the Muses, and to trifle with Tasso; so that the poet being now neglected, began to think of new quarters, where he might spend the small remainder of his miserable life in ease and freedom. He cast his eyes upon Naples, and thither he went at the end of 1587. In the beginning of 1589, he made a journey to Rome; and there Ferdinand, duke of Tuscany, intreated him to go to Florence, and for this purpose employed the authority of the pope. Tasso, unable to withstand the solicitations of such personages, went to Florence in the spring of 1590, but with a design to return from thence as soon as he should be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote "*Gierusalemme conquistata*," which was only a new edition of his "*Gierusalemme liberata*." The prince of Conca, who was infinitely charmed with this work, took it into his head to be afraid lest somebody should carry off Tasso and his poem; and, in order to prevent it, wisely set a guard over the one and the other. Tasso complained of this to his friend Manso, who, surpris'd with the uncommonness of the proceeding, took Tasso from the palace, and gave him lodgings at his own house. Here he was enjoying good health, good air, and quietness, and a liberty to pursue whatever he would, or nothing; when cardinal Cinthio, nephew of pope Clement VIII, invited him to Rome, whither he was forced to go, much against his will, in the spring of 1592. He soon found himself in that unsettled and hurr'ying state, which had long made him sick of his connections

connections with princes; and he grew very anxious to be at Naples again, whither, after having contrived some excuse or other, he arrived in the beginning of the summer 1594. Cardinal Cinthio, who had seen his departure from Rome with regret, soon found the means of bringing him back again; for he applied to the pope and Roman senate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged immediately to return to Rome. Tasso was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell sick; and the cardinal no sooner began to recover, than Tasso himself fell sick. He was only in his fifty-first year; but study, which all his changes and chances had never interrupted, travels, confinement, and uneasiness, had made him old before his time. His illness began with a vomiting and purging, which held him some time, and then ended in a bloody flux; when, perceiving himself exhausted, and convinced that he should not live many days, he ordered himself to be carried to the convent of St. Onuphrius. Here he spent some days in preparing for futurity, and died the 25th of April, 1595. He was tall, well-made, and of a constitution naturally vigorous. He had a great soul, and a good heart: and his works shew him to have been a philosopher, an orator, a logician, a critic, and a poet excellent in every kind of composition.

As to his works, we have mentioned his principal: his "*Rinaldo*," "*Aminta*," and "*Gierusalemme liberata*," an epic poem in twenty-four books. This poem had been published in an imperfect state, through the importunity and authority of some of his noble patrons, but the first complete edition of it appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he proposed to give a new and corrected edition of it, or, more properly speaking, to write it over again, which he did, and published at Rome, under the title of "*Gierusalemme conquistata*," in 1593, 4to. But the poem, thus accommodated to the taste and humour of his critics, was not received by the world at large with the same applause as the first edition had been, where his genius had not been restrained and cramped by criticism and art, but had been abandoned to all the greatness and nobleness of an enthusiastic imagination. It was indeed here, and here only, that Tasso was formed to excel. It is true, many writers, especially among the Italians, have made no scruple of comparing Tasso to Virgil; even Balzac has said, that the "*Jerusalem delivered*" is the richest and most finished work since the age of Augustus; and applied upon this occasion, what St. Jerome applied to Demosthenes and Cicero, that "though Virgil had hindered Tasso from being the first, yet Tasso had hindered Virgil from  
being

being the only poet in this way." Tasso had a vast genius, a powerful imagination, and was so far formed for the nobler kinds of poetry; but he wanted entirely the judgement, the dignity, and the majesty of Virgil. This partiality of some for Tasso has, perhaps, made Boileau criticize him more severely than he would otherwise have done: he calls Tasso's verses *tin-  
sel*, when compared with the gold of Virgil; and censures the simple judgement of those, who prefer "*le clinquant du Tasse à tout l'or de Virgile*[T]." In the mean time some virtuosi of Italy have made it a question for a long while, whether Ariosto does not deserve the precedency of Tasso: whereas every where else, among men of understanding, Tasso's greatest fault is esteemed that of having too much of Ariosto in him. Tasso seems to have been conscious of this fault. He could not be insensible, that such wild fairy tales, at that time the taste of Italy and all Europe, were altogether inconsistent with the gravity of epic poetry; and, in order to cover this defect, he printed a preface, in which he pretends, that all his poem is but a shadow and a type. "The army of Christian princes," says he, "represents the soul and the body; Jerusalem the figure of true happiness, which cannot be obtained but by labour and difficulties; Goffredo is the mind; Tancredo, Raimondo; and the rest, the faculties of the mind; the common soldiers make up the limbs of the body; the devils are at once figured and figures; Armida and Ismeno are the temptations which besiege our souls; and the spells and illusions of the enchanted forest shadow out the false reasonings, into which our passions are apt to mislead us." Such is the key, that Tasso thinks fit to give us of his works; in which he deals with himself, as the commentators have dealt with Homer and Virgil, who, like speculative and over-wise politicians, construe the most insignificant actions of great men into designs of depth and importance.

The works of Tasso have been often printed separately, at various times and places; but the whole, together with his life, and also several pieces for and against his "*Gierusalemme liberata*," were published at Florence 1724, in six volumes, folio. The life was written by his friend Battista Manso, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgement. His "*Aminta*" and "*Gierusalemme liberata*" have been translated into several languages, and among others into English; the former being published at London in 1628; the latter in 1713; and again, with the true spirit of the original by Mr. Hoole, in 1762. "No man in the world," says Voltaire, "was ever born

with a greater genius, and more qualified for epic poetry [u]. His talents, which gained him so great a reputation, were the cause of his misfortunes. His life proved a chain of miseries and woes. Banished from his own country, he was reduced to the grievous necessity of having a patron. He suffered want, exile, and prison; and, which is more intolerable, he was oppressed by calumny. Even his poetical glory, that chimerical comfort in real calamities, was contested. The number of his enemies eclipsed for a long while his reputation: and at last, when his merit began to overcome envy, when he was ready to receive the honour of triumph in Rome, which Petrarch had formerly enjoyed, (though with less merit,) and which was at that time as glorious as it is now ridiculous, he died the very day before the designed solemnity. Nothing discovers more plainly the high sense which Rome entertained of his merit, than the inscription on his tomb. The pope, who ordered him a magnificent funeral, as if it were to atone for the misfortunes of his life, proposed a reward for the best epitaph which should be written in his honour. Many were brought to him, all full of the just praises of Tasso. The judges, appointed to choose the epitaph, were divided in their opinions, when a young man came to them with this inscription—*Torquati Tassî ossa*. The judges immediately agreed in giving the preference to it, being persuaded, that the name of Tassô was his greatest encomium." The opinion delivered by Metastasio, in one of his Letters on the comparison between Ariosto and Tasso, is worthy of attention. It is in his *Lettere Scelte*. T. iii. p. 24. Ed. 12mo.

TASSONI (ALESSANDRO), an Italian poet of great fame, was born at Modena in 1565. He was early left an orphan, and exposed to many difficulties, yet he cultivated the knowledge of the learned languages with great assiduity, and, in 1597, entered into the service of cardinal Ascanio Colonna, as his secretary. With him he went into Spain; and, after the death of that patron, contrived to be introduced into the court of Charles Emanuel duke of Savoy. Not agreeing with the prince cardinal, son of the duke, he retired, after a time, and sought an asylum with cardinal Ludovisio, who gave him a pension of 400 Roman crowns, and apartments in his palace. After the death of this cardinal, he had recourse at length to his natural sovereign Francis I. d'Este, duke of Modena, from whom he received an honorary salary. He died in 1635, and was buried in St. Peter's. He was a member of the academy of the Umoristi. His character was lively and agreeable, notwithstanding his turn for satire.

His works are, 1. his "*Secchia rapita*," or rape of the bucket, which the Italians in general consider as the first model



of a mock-heroic poem that was given in their language. It seems, say the critics of that nation, that the graces clothed this poem with all their ornaments. A delicate burlesque, with the art of joining great things to small; an unaffected lightness, and consummate elegance, concurred in it to form a complete Italian model of an heroï-comic poem, which will in time be admired by strangers. The edition most valued is that of Ronciglione in 1624. It was translated into French by Peter Perrault, in two vols. 12mo, 1678: and again by M. de Cedars in 1759, in three volumes. 2. "Confiderazione sopra il Petrarca." He thought Petrarch, great as he was, too much imitated, and tried in this publication to lessen the rage for that kind of imitation. In that he succeeded. 3. He published also "Pensieri diversi," which he made a very amusing book. His attack upon the imitators of Petrarch occasioned a contest between him and Giuf. Aromatari; and that produced finally, 4. "La Tenda rossa, risposta di *Girolamo Nemisenti* (Alessandro Taffoni) ai dialoghi de Falcidio Melampodio, (Giuseppe de gli Aromatori,) 8vo, Francfort, 1613. His will is also cited as a piece of humour, and there are some productions by him still remaining in manuscript; among the rest, one entitled, "Esequie della monarchia di Spagna."

TATE (NAHUM), son of Dr. Faithful Tate, was born at Dublin in 1652. At the age of sixteen, he was admitted of the college there, but does not appear to have followed any profession. It is observed in the notes to the Dunciad, that he was a cold writer, of no invention, but translated tolerably when befriended by Dryden, with whom he sometimes wrote in conjunction. He succeeded Shadwell as poet-laureat, and continued in that office till his death, which happened Aug. 12, 1715, in the Mint, where he then resided as a place of refuge from the debts which he had contracted, and was buried in St. George's church. The earl of Dorset was his patron; but the chief use he made of him was to screen himself from the persecutions of his creditors. Gildon speaks of him as a man of great honesty and modesty; but he seems to have been ill qualified to advance himself in the world. A person who died in 1763, at the age of ninety, remembered him well, and said he was remarkable for a down-cast look, and had seldom much to say for himself. Oldys also describes him as a free, good-natured, fuddling companion. With these qualities it will not appear surprising that he was poor and despised. He was the author of nine dramatic performances, and a great number of poems; but is at present better known for his version of the psalms, in which he joined with Dr. Brady, than any other of his works. His miscellaneous poems are enumerated by Jacob, who says, Tate's poem on the Death of Queen Anne, which was one of the last, is

“ one of the best poems he ever wrote[x].” His share in the “ Second Part of Absalom and Achitophel” is far from inconsiderable; and may be seen in the English Poets. He published also “ Memorials for the Learned, collected out of eminent authors in history, &c. 1686,” 8vo, and his “ Proposal for regulating of the Stage and Stage Plays, Feb. 6, 1698,” is among bishop Gibson’s MSS. in the Lambeth library[y].

TATIAN, a writer of the primitive church, was born in Assyria, and trained in the learning and religion of the Heathens[z]. He was a Sophist by profession, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Being converted to Christianity, he became the scholar of Justin Martyr, whom he attended to Rome, and partook with him of the hatred of the philosopher Crescens: for he tells us himself, that Crescens laid wait for his life, as well as for Justin’s[A]. While Justin lived, he continued steady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is said to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a schism, and became the author of a new sect. He took it into his head to condemn marriage as no better than prostitution; he enjoined abstinence from wine and animal food, and suffered only water to be used in the holy mysteries; from whence his followers were called Encratitæ and Hydroparastatæ. He maintained some of the errors of the Valentinians, affirming that Adam and our forefathers were damned, and that there were Æones, or certain invisible beings. He asserts, in his book “ Adversus Gentes,” that the souls of men are naturally mortal, but made immortal by the special act of God. When he had propagated these doctrines for some time at Rome, he returned into the East, and opened a school in Mesopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia also, and in Pisidia. Nothing is certainly known concerning his death.

Eusebius informs us, that he composed a prodigious number of works; of which nothing is now extant but his piece against the Gentiles, or (as it is usually entitled) “ Oration to the Greeks.” He opens this discourse by proving, that the Greeks are not the inventors of any of the sciences, as they boast themselves to be, but that they were all invented by those whom they call Barbarians: and then adds, that the Greeks corrupted the sciences they received from the Barbarians, and more especially philosophy. Afterwards, he proceeds to explain and defend the Christian religion; and intermixes what he says with

[x] Nichols’s Select Collection of Poems,  
vol. II. p. 8.

[y] Vol. XIII. p. 160.

[z] Fabric. Bibl. Græc. liv. v. c. i.—  
Cave, Hist. literat. vol. i.

[A] Orat. contra Gentes.

satirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philosophers. This work is full of profane learning, and the style is copious and elegant; but the matters contained in it are not digested into any order.

This treatise of Tatian was first printed at Zurich in 1546, together with the Latin version of Conradus Gesner. It was afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636, folio: but the best edition of it is that of Oxford 1700, in 12mo.

TATISICHEF (VASSILI), a modern historian, in 1720, began to collect materials for a complete history of Russia [B]; and continued his researches without intermission for the space of thirty years. This indefatigable compiler finished his account to the reign of Feodor Ivanovitch; and was bringing it down to this century, when death put a period to his labours. Part of this great work was consumed in a fire; and the remainder was published after the author's death by Mr. Muller. It consists of three large volumes in quarto. The first contains several curious dissertations relative to the antiquity of the Sclavonian nation; while the second and third comprise the history of the Russian empire, from its earliest origin to the year 1237.

It can hardly be called a regular history, but is rather a connected series of chronicles, whose antiquated Sclavonian dialects are only changed into the Russian idiom; and the author is justly censured for not regularly citing the various annalists as he abridges or new models them, and for not assigning the reasons which induced him to prefer the writers whose relations he has adopted, to those which he has rejected.

TATIUS (ACHILLES), an ancient Greek writer of Alexandria; but the age he lived in is uncertain [C]. According to Suidas, who calls him Statius, he was at first an Heathen, then a Christian, and afterwards a bishop. He wrote a book *περί σφαίρας*, or, "Upon the Sphere," which seems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been translated into Latin by father Petavius, under the title of "Isagoge in phænomena Arati." He wrote also "Of the loves of Clitophon and Leucippe," in eight books, which were first published in Latin only, at Basil, 1554. This Latin version, made by Annibal Cruceius of Milan, was republished by Commelinus, with the Greek at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the same class: after which, a more correct edition of the Greek was given by Salmasius at Leyden 1640, in 12mo. Cruceius's version still attended it; for though full of faults, yet Salmasius tells us, that

[B] Coxe's Travels through Russia, p. 192.

[C] Fabric. Bibl. vol. vi.

as he had not time to make a new one, he thought it better to let it continue as it was. Tatius is not the only Christian bishop of antiquity who wrote of amours: Heliodorus did the same. Photius speaks well of Tatius.

TAUBMAN (FRÉDÉRIC), an eminent German critic, was born at Wunschwitz in Franconia, about 1565 [D]. Some very remarkable circumstances attended his education. His father was a burgo-master of his town, but yet a tradesman of a lower order, and in no very considerable circumstances. He died while Taubman was a child, and the mother married a taylor; which, instead of obstructing the education of Taubman, as was most natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, resolved to bring him up to letters; and for that purpose sent him to Culmbach, a town of Franconia, to school. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progress in literature, in spite of the great difficulties with which he had to struggle. For the circumstances of his parents were so very indifferent, that they were unable to furnish him with common necessities; and he was frequently constrained to beg his bread from door to door, "*da panem propter Deum.*" He often related this particular of his life after he was grown up, and in a flourishing condition. While he was at this school, his mother died, and his father-in-law married another wife, who proved as kindly and affectionately disposed to him, and strove as much to relieve his necessities, as his own mother could have done. Thus his ill-fortune, in losing his own parents, was surprisingly counterbalanced by the kindness of those who supplied their place.

In 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his states, and Taubman among the rest, who was then sixteen years of age. His great capacity recommended him to public notice; and besides his skill in the Latin and Greek authors, he had a very extraordinary talent for poetry. After staying ten years at Heilbrun, he went in 1592 to Wittemberg, where he soon distinguished himself; and Frederic William, the prince of Saxony, conceived so high an esteem and fondness for him, that he often made a companion of him. The professorship of poetry and the belles lettres becoming vacant in 1595, the university asked it of the court for Taubman, who accordingly took possession of it in October that year, and held it, with great honour to himself, and advantage to the public, as long as he lived. He died of a fever in 1613, leaving five children and a wife, whom he had married in 1596.

[D] Melchior Adam in *vitis philosophorum Germanorum*.—Niceron, &c. tom. xvi.

He was one of those few happy men, who had qualities to make himself beloved as well as admired. His very great learning procured him the admiration of mankind; and liveliness of disposition, with a pleasantry in conversation grounded upon a general humanity, which disposed him to do all the good he could to all, and secured to him their esteem and affection.

His works are, 1. "*Commentarius in Plautum, Francof. 1605;*" and in 1612, not only enlarged, but more correct. A third edition, with additions, by Janus Gruterus, was published after his death in 1621; but many prefer the second as more correct: they are all in quarto. Joseph Scaliger complimented Taubman upon his Commentary on Plautus; and tells him, that it has all the marks of penetration, judgement, and industry. The learned have since ever considered it in this light; and Taubman's is, perhaps, notwithstanding the labours of any later critic, the best edition we still have of Plautus. After his death was published, by his son, his 2. "*Commentarius in Virgilium;*" which Tanaquil Faber scruples not, in one of his letters, to call the best commentary we have upon Virgil; while some, with less reason, have pretended to censure it. 3. "*De linguâ Latinâ dissertatio,*" published by himself at Wittemburg in 1602. He also published other small pieces, and some Latin poetry. Taubmanniana came out at Leipzig in 1703: Taubman had a great turn for raillery, and said many witty things, but whether any of his genuine witticisms can be found in this collection may reasonably admit of a doubt.

TAVERNIER (JOHN BAPTIST), a Frenchman, famous for his travels, was born at Paris in 1605. His father, who was a native of Antwerp, settled at Paris, and traded very largely in geographical maps, so that the natural inclination which Tavernier had for travelling was greatly increased, by the things which he daily heard talked in his father's house, concerning foreign countries. He began to gratify his passion so early, that, at the age of two and twenty years, he had seen the finest countries of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. During the space of forty years he travelled six times into Turkey, Persia, and the East Indies, and by all the different routes he could take. He had gained a great estate by trading in jewels; and, being ennobled by Louis XIV. purchased the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason, he was forced to employ others in drawing up his relations. M. Chappuzeau, with whom he lodged at Geneva, lent him his pen for the two first volumes of his travels; and M. Chapelle for the third. They have frequently been printed, and contain several curious particulars;

yet not without some fables, which were told him purely to impose upon his simplicity. He is charged also with stealing from others to fill up his own accounts; thus Dr. Hyde, having cited a very long passage from Tavernier, tells us<sup>[E]</sup>, that "he had taken it like a downright plagiarist from a book printed at Lyons 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Persia thirty years."

Tavernier's affairs getting into bad condition at the latter end of his life, by reason of the mismanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchased in France for 222,000 livres, which should have made above a million, he undertook a seventh journey into the East, to rectify this disorder; for which purpose, as is supposed, he sold his barony of Aubonne in 1687. He set out, and had gone as far as Moscow, where he died in July 1689, aged eighty-four years. He was of the Protestant religion. Several parties, among which were the Dutch and the Jesuits, were offended at certain things inserted in his travels, and he has been abused in print on that account. He has one chapter, where he considers the conduct of the Hollanders in Asia; and there he falls very severely upon the directors of their East India company, by whom he represents himself to have suffered: but he declares at the beginning that he does not blame the conduct of the Dutch in general.

TAYLOR (JEREMY), one of the brightest luminaries of the English church, a divine of great wit, judgement, learning, and piety, was the son of a barber in Cambridge, where he was born at the beginning of the seventeenth century, but it is not known in what year. At thirteen he was admitted of Caius-college in that university, where he continued till he had taken a master of arts degree. He afterwards entered into orders, and supplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where, distinguishing himself to great advantage, he was introduced to archbishop Laud. The archbishop, struck with his excellent parts, thought they should be afforded better opportunities of study and improvement, than a constant course of preaching could allow; and therefore caused<sup>n</sup> him to be elected fellow of All-Souls college in Oxford, in 1636. He did this by dint of interest and authority; for Wood gives some reasons why such an election was against the statutes. About this time, as Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that persuasion said; but, upon a sermon preached at Oxford, Nov. 5, 1638, wherein several things against the papists were wisely inserted by the vice-chancellor, he was afterwards rejected with scorn by them, particularly by Fr. à S. Clara, his intimate ac-

[2] *De religione veterum Perfarum*, p. 535, first edit.

acquaintance; to whom afterwards he expressed some sorrow for what he had said, as S. Clara told Mr. Wood. The authority, however, may be suspected; from the known zeal of the papists of that period to make, or have the credit of making profelytes. About that time he became one of the archbishop's chaplains, who bestowed on him the rectory of Uppingham in Rutland. In 1642, he was, by mandamus, created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finished and published.

Upon the decline of the king's cause, he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenshire, he was suffered to officiate as a minister, and to teach a school for the maintenance of himself, his wife, and children. In this retirement he wrote and published a great number of works, and particularly his much famed book, entitled, "A discourse of the liberty of prophesying, shewing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting different opinions, 1647," in 4to. In this piece he was supposed to lay down such principles, as struck at the foundation of all hierarchy; and on that account gave offence to several members of the church of England, while many of its adversaries thought themselves countenanced by these principles, and even justified in their hostilities against it. Wood has descanted upon this work; and what he says is so curious, that it well deserves to be transcribed. "In the writing of this book, Dr. Taylor made use of a like stratagem as Hales did in writing his book of Schism, to break the Presbyterian power, and so countenance divisions between the factions, which were too much united against the loyal clergy. For in the said book he insists on the same topics of schism and heresy, of the incompetency of councils and fathers to determine our ecclesiastical controversies, and of scrupulous consciences; and urgeth far more cogent arguments than Mr. Hales did, but still had prepared his *Σοφον φαρμακον*, or Antidote to prevent any dangerous effect of his discourse: for the judicious reader may perceive such a reserve, though it lie in ambuscado, and is compacted in a narrow compass, as may easily rouse those troops, which began too soon to cry victoria, and thought of nothing else but dividing the spoil. And if the learned author (Hales) did this and was blameless, the goodness of the end in such cases denominating the action, I see no cause why our author, whose ends were for the restoring of peace, seeing he represented the causes of the war so frivolous and in-

considerable,

considerable, ought to be represented as a criminal or adversary." If the fact be rightly alledged, the excuse certainly is not valid. In the mean time, Dr. Taylor's book has ever been admired; and those, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with sense, wit, and the profoundest learning.

In this retirement in Wales he spent several years, when at length his family was so visited by sickness, that he lost three sons within the space of as many months. This affliction, though he was a man of the most exemplary piety and resignation, touched him so sensibly, that it made him desirous to leave the country; and going to London, he there for some time officiated in a private congregation of Loyalists, to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and settled at Portmore, where he wrote his "*Ductor dubitantium*;" "a book," says Wood, "that is alone able to give its author immortality." Upon the restoration of Charles II. he returned to England; and soon after, being nominated to the bishopric of Down and Connor in Ireland, was consecrated to that see at Dublin, Jan. 1662: and June following, he had the administration of the see of Dromore granted to him. Upon his being made bishop he was appointed a privy counsellor; and the university of Dublin gave him their testimony, by recommending him for their vice chancellor. He died of a fever at Lisnegarvy, Aug. 13, 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral sermon was preached by Dr. George Rust, his intimate friend, who succeeded him in the see of Dromore; where, though his character is drawn to great advantage, and the discourse may seem to favour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himself the fullest scope.

Bishop Taylor was indisputably, as Dr. Rust represents him, a man of the acuteest penetration and sagacity, the richest and most lively imagination, the solidest judgement, and the profoundest learning. He was perfectly versed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His skill was great, both in civil and canon law, in casuistical divinity, in fathers, and ecclesiastical writers ancient and modern. He was a man of the greatest humility and piety: it is believed, says Dr. Rust, that he spent the greatest part of his time in heaven, and that his solemn hours of prayer took up a considerable portion of his life. He was indeed a great devotee, and had in him much of natural enthusiasm. Dr. Rust concludes his character with observing, that "he had the good-humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness



of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for an university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world."

His writings are very numerous, and all upon the subject of religion; they are either controversial, or devotional treatises, or sermons. They have been often printed, and much read; and even now are greatly admired by the most judicious divines.

TAYLOR (JOHN), usually called the water poet, was born in Gloucestershire, about 1580 [F]. Wood says, he was born in the city of Gloucester, and went to school there; but he does not appear to have learned more than his Accidence, as we collect from these lines of his own:

" I must confess, I do want eloquence,  
And never scarce did learn my Accidence;  
For having got from Possum to Posset,  
I there was gravell'd, could no further get."

Taylor relates a ridiculous story concerning his schoolmaster Green, which, for want of better materials, the reader must accept. Green was a prodigious lover of new milk; and, in order to have it quite new and in perfection, went himself to the market, to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible dispute arose between her and her master, which the creature itself put an end to, by discovering at length his sex. Upon this adventure, his scholar Taylor wrote these verses:

" Our master Green was overseen  
In buying of a bull,  
For when the maid did mean to milk,  
He pist the pail half full."

He was taken from school at Gloucester, and bound apprentice to a waterman in London; which, though a laborious employment, did not so much depress his mind but that he sometimes indulged himself in poetry. Upon the breaking out of the civil wars in 1642, he left London, and retired to Oxford, where he was taken much notice of, and esteemed for his facetious turn. He kept a common victualling house there, and wrote pasquils against the round-heads; by which he thought, and Wood too seems to think, that he did great service to the

royal cause. After the garrison at Oxford had surrendered, he retired to Westminster, kept a public house in Phoenix-alley, near Long-acre, and continued constant in his loyalty to the king; after whose death, he set up a sign over his door of a mourning crown; but that proving offensive, he pulled it down, and hung up his own picture, with these verses under it:

“There’s many a head stands for a sign,  
Then, gentle reader, why not mine?”

And these on the other side,

“Tho’ I deserve not, I desire  
The laurel wreath, the poet’s hire.”

He died in 1654, aged 74, as Wood was informed by his nephew, a painter of Oxford, who gave his portrait to the picture-gallery there, where it hangs, and shews him to have been of a quick and smart countenance. The water-poet found leisure to write fourscore books, some of which occasioned diversion enough in their time, and were thought worthy to be collected in a folio volume. “Had he had learning,” says Wood, “bestowed on him according to his natural parts, which were excellent, he might have equalled, if not excelled, many who claim a great share in the temple of the Muses.”

TAYLOR (JOHN), a learned dissenting teacher, was born near Lancaster[G]; settled first at Kirkstead in Lincolnshire, where he preached to a very small congregation, and taught a grammar school for the support of his family, near twenty years; but afterwards, his great worth and merit in this obscure situation being known, he was unanimously chosen at Norwich, where he preached many years. From this city he was invited to Warrington in Lancashire, to superintend an academy they had formed there; being judged the fittest person, as his learning and worth were so universally known and acknowledged, to give this new institution a proper dignity and reputation in the world. With this invitation, so warmly and importunately enforced, he complied; from motives purely disinterested, and the fair and flattering prospect of being greatly useful. But some differences about precedency and authority, as well as some disputes about the principles of morals, were kindled into such a flame, as soon involved, and almost endangered, the very being of the academy, and subjected him to much ill treatment and scurrility. The very bad usage he experienced, where he naturally expected the kindest, he often said, “would shorten his days:” and so it proved. He who had the best constitution, and who had by management preserved it the best of any severe student, was

[G] Sermon occasioned by his death, by E. Harwood, 1761.

soon thrown into a complication of disorders, which, though by gentle, yet repeated strokes, laid the originally strong and vigorous fabric in sad and deplorable ruins. "The last time I saw him," says Mr. Harwood, "he bitterly lamented his unhappy situation, and his being rendered (all proper authority, as a tutor, being taken from him) utterly incapable of being any longer useful, said his life was not any object of desire to him, when his public usefulness was no more; and repeated with great emotion some celebrated lines to this purpose out of Sophocles [H]."

He died March the 5th, 1761, having gone to bed as well as usual the night before, only complaining a little of a pressure on his stomach. As to his writings, the first piece he published was "A prefatory Discourse to a Narrative of Mr. Joseph Rawson's Case;" who was excluded from communion with the congregational church at Nottingham, for asserting the unity and supremacy of God the Father. In 1740, "The Scripture Doctrine of Original Sin," which has gone through three editions. In 1745, "A Paraphrase on the Romans;" and, the same year, "A Scripture Catechism with Proofs." In 1750, "A Collection of Tunes in various Airs, with a Scheme for supporting the Spirit and Practice of Psalmody in Congregations." In 1751, "The Importance of Children; or, Motives to the good Education of Children." In 1753, "The Scripture Doctrine of Atonement." In 1754, his great work, the labour of his whole life, "An Hebrew English Concordance," in 2 vols. folio, which will remain a monument to all future ages of his indefatigable industry and critical skill. The same year, "The Lord's Supper explained upon Scripture Principles." In 1755, "The Covenant of Grace in Defence of Infant Baptism." In 1757, "A Charge delivered at the Ordination of Mr. Smithson." In 1756, "A Sermon," preached at the opening of the new chapel in Norwich. In 1759, "An Examination of Dr. Hutcheson's Scheme of Morality." His last performance, in 1760, was "A Sketch of Moral Philosophy;" which he drew up for the use of his own pupils, and as introductory to "Wollaston's Religion of Nature."

From his first settling at Warrington as tutor, he spent all his leisure hours in reviewing his Concordance, collating passages in an alphabetical order, and correcting the English translation. He had made a considerable advance in this useful work, when death seized him. Dr. Taylor, with great care and correctness, composed, and fairly transcribed, a number of discourses on moral,

[H] Αισχρον γαρ ανδρα τε μακρη χρονισιν ειναι,  
κακοισιν οστις μηδεν εξαλλασσεται.  
Τι γαρ παρ ημαρ ημερα τεστιν εχει,  
Προσθυσια, και αυθυσια τε γε καθαιρει;

Sophoc. Ajax. 476.  
critical,

critical, and practical subjects, sufficient to make four volumes in octavo, which he designed for the press, and intended to be published after his death.

TAYLOR (JOHN), a learned critic, was born about 1703 at Shrewsbury, where his father was a barber [1]. He received the early part of his education at the public grammar-school of that town; was admitted of St. John's-college, Cambridge, became B. A. in 1730, and was chosen fellow. One of the earliest, if not the first, of his publications, was "*Oratio habita coram Academia Cantabrigiensi in Templo Beatæ Mariæ, die solenni martyrii Caroli primi regis, A. D. 1730, à Joanne Taylor, A. M. collegii D. Joannis Evangelistæ socio. Lond. Typis Gul. Bowyer, Sen. & Jun. 1730,*" 8vo. This was followed the same year by the *Musick-speech* at the public commencement in Cambridge, July 6, 1730." To which is added, "An Ode, designed to have been set to music on that occasion." Mr. Taylor was appointed librarian in March, 1732, (an office he held but a short time), and was afterwards Registrar. In 1732 appeared the proposals for his "*Lyfias* [κ]," on which Mr. Clarke writes thus to Mr. Bowyer: "I am glad Mr. Taylor is got into your press: it will make his *Lyfias* more correct. I hope you will not let him print too great a number of copies. It will encourage a young Editor, to have his first attempt rise upon his hands. I fancy you have got him in the press for life, if he has any tolerable success there; he is too busy a man to be idle." It was published under the title of, "*Lyfiæ Orationes & Fragmenta, Græcè & Latinè. Ad fidem Codd. Manuscriptorum recensuit, Notis criticis, Interpretatione nova, cateroque apparatu necessario donavit Joannes Taylor, A. M. Coll. D. Joan. Cantab. Soc. Academiæ olim a Bibliothecis, hodie a Commentariis. Accedunt Cl. Jer. Marklandi, Col. D. Pet. Soc. Conjecturæ. Londini, ex Officinâ Gulielmi Bowyer, in ædibus olim Carmelitæ, 1739.*" Of this work, which is now become scarce, no more than 300 copies were printed on demy paper, 75 on royal paper, and 25 on a fine writing royal. The doctor always entertained a fond hope of reprinting it, like his *Demosthenes*, with an equal quantity of notes to both pages. It was in part republished at Cambridge, in 8vo, 1740, under the title of "*Lyfiæ Atheniensis Orationes Græcè & Latinè, ex Interpre-*

[1] Anecdotes of Bowyer, by Nichols, p. 62.

[κ] About the same time came out proposals for a new edition of Robert Stephens's *Latin Thesaurus* (which was published in four volumes, folio, 1734). The editors were, Messrs. Taylor, Johnson of Magdalen, Hutchinson of Trinity, and

Law of Christ's. The proposals were attacked by an anonymous writer in "*The Grub-street Journal*;" and the anonymous editors defended themselves in "*The Weekly Miscellany*." The controversy is preserved among Mr. Bowyer's "*Miscellaneous Tracts*."

tatione & cum brevibus Notis Joannis Taylorig in usum studiosæ Juventutis." At the end of this volume were advertised, as just published, "Proposals for printing by Subscription, a new and correct edition of Demosthenes and Æschines, by John Taylor, A. M. Fellow of St. John's-college, and Registrar of the University of Cambridge."—N. B. On or before the 24th day of December next, will be published, (and delivered to subscribers if desired) 'Oratio contra Leptinem,' which begins the third volume of the above-mentioned work." The Dedication to lord Carteret, intended for the first volume (which Dr. Taylor did not live to publish), is dated Dec. 3, 1747; the third volume, 1748; and the second, 1757. Earl Granville, then lord Carteret, had before this time intrusted to his care the education of his grandsons, lord viscount Weymouth and Mr. Thynne; and, as Dr. Taylor informs us, at the same time laid the plan, and suggested the methods, of their education. In consequence of this nobleman's recommendation, "to lay out the rudiments of civil life, and of social duties; to inquire into the foundations of justice and of equity; and to examine the principal obligations which arise from those several connections into which Providence has thought proper to distribute the human species;" Dr. Taylor was led, as he says, to "the system of that people, who, without any invidious comparison, are allowed to have written the best comment upon the great volume of nature." These researches afterwards produced his "Elements of the Civil Law," printed in 4to, 1755 and 1769; and this latter work, it is well known, occasioned a learned, but peevish, preface to the third volume of the "Divine Legation." In 1742 he published "Commentarius ad Legem Decemviralem de inope debitore in partes dissectando: quem in Scholis Juridicis Cantabrigiæ Junii 22, 1741, recitavit, cum pro gradu solenniter responderet, Johannes Taylor, LL. D. Collegii D. Joannis Socius. Accedunt a viris eruditissimis confectæ, nec in lucem hæcenus editæ, Notæ ad Marmor Bosporanum Jovi Urio Sacrum. Dissertatio de voce Yonane. Explicatio Inscriptionis in antiquo marmore Oxon. De Historicis Anglicanis Commentatio," 4to. In 1743, "Orationes Duæ, una Demosthenis contra Meidiam, altera Lycurgi contra Leocratem, Græcè & Latinè; recensuit, emendavit, notasque addidit Joannes Taylor, LL. D. Coll. D. Johan. Soc." In the next year, "Marmor Sandvicense, cum Commentario & Notis Joannis Taylorig, LL. D." being a Dissertation on a marble brought into England by lord Sandwich in 1739; containing a most minute account of the receipts and disbursements of the three Athenian magistrates deputed by that people to celebrate the feast of Apollo at Delos in the 101st Olympiad, or 374  
years

years before Christ, and is the oldest inscription whose date is certainly known. A sermon preached at Bishop Stortford on the anniversary school-feast, Aug. 22, 1749: another before the House of Commons, on the fast-day, Feb. 11, 1757. He had been admitted an advocate in Doctors Commons, Feb. 15, 1741; and succeeded Dr. Reynolds, as chancellor of the diocese of Lincoln, in April, 1744; but did not then think proper to enter into orders. By a letter from Mr. Clarke to Mr. Bowyer, without date, but written probably in 1742, when lord Carteret was secretary of state, the former says, "If he (Dr. Taylor) still persists in not going into orders, though an archbishop would persuade him to it, it is plain he is no great friend to the Church, though, as my lord Halifax said when he kept Mr. Addison out of it, I believe it is the only injury he will ever do it. I heartily wish he may be more agreeably, he will scarce be more usefully, employed. Supposing, which I am in hopes of, from his grace's recommendation, that my lord Carteret should make him one of the under-secretaries, what will become of all the orators of the ages past? Instead of publishing the sentiments of ancient demagogues, his whole time will be engrossed in cooking up and concealing the many finesses of modern politics. But, however, I should rejoice to see him so employed, and hope there is some prospect of it." His preferments, after he entered into orders, were, the archdeaconry of Buckingham; the rectory of Lawford in Essex, in April, 1751; the residentiaryship of St. Paul's, in July, 1757, succeeding Dr. Terrick, who is said to have been raised to the see of Peterborough expressly to make the vacancy; and the offer of prolocutor to the lower house of convocation the same year. He was also commissary of Lincoln and of Stowe; was a valuable member both of the Royal and Antiquarian Societies, his name being distinguished in the publications of each; and was appointed director of the latter, April 23, 1759, and at the next meeting one of the vice-presidents. He was esteemed one of the most disinterested and amiable, as he was one of the most learned of his profession; and died, universally lamented and beloved, April 4, 1766. He was buried in the vault under St. Paul's, nearly under the Litany-desk; where there is an epitaph; and another inscription to his memory may be seen in the "Anecdotes of Bowyer," p. 65; with a great number of curious particulars in respect to his private life and manners. At the time of his death, an octavo edition of his "Demosthenes," in two volumes, was just finished at the University-press; the notes only were wanting. These were afterwards added, and the book published in 1769, and four sheets only of an "Appendix to

to Suidas [L]." Some remarks of Dr. Taylor's (and also of Mr. Markland's), were inserted in Mr. Foster's "Essay on Accent and Quantity, 1763." Several of his poetical productions may be seen in the "Gent. Mag. 1779," and in Nichols's "Select Collection of Poems."

TAYLOR (BROOK), a celebrated philosopher and mathematician, was born at Edmonton in Middlesex, Aug. 28, 1685. His grandfather, Nathaniel Taylor, was one of the Puritans whom Cromwell elected by letter, June 14, 1653, to represent the county of Bedford in parliament. His father, John Taylor, esq; of Bifrons in Kent, still retained some of the sourness of the Puritanic character, but was sensible of the power of music; in consequence of which, his son Brook studied that science early, and became a proficient in it, as he did also in drawing. He studied the classics and mathematics with a private tutor at home, and made so successful a progress, that at fifteen he was thought to be qualified for the university. In 1701 he went to St. John's-college, Cambridge, in the rank of a fellow-commoner, and immediately applied himself with zeal to the study of mathematical science, which alone could gain distinction there. It was not long before he became an author in that science, for, in 1708, he wrote his "Treatise on the Centre of Oscillation," though it was not published till it appeared some years after in the Philosophical Transactions. In 1709, he took the degree of bachelor of laws; and about the same time commenced a correspondence with professor Keil, on subjects of the most abstruse mathematical disquisition. In 1712 he was elected into the Royal Society, to which in that year he presented three papers, one, "On the Ascent of Water between two Glass Planes." 2. "On the Centre of Oscillation." 3. "On the Motion of a stretched String." He presented also, in 1713, a paper on his favourite science of music; but this, though mentioned in his correspondence with Keil, does not appear in the transactions.

His distinguished abilities as a mathematician had now recommended him particularly to the esteem of the Royal Society, who, in 1714, elected him to the office of secretary. In the same year, he took the degree of doctor of laws, at Cambridge. In 1715, he published his "Methodus incrementorum," and a curious essay in the Philosophical Transactions, entitled, "An Account of an Experiment for the Discovery of the Laws of Magnetic Attraction;" and, besides these, his celebrated work on perspective, entitled, "New Principles of linear Perspective:

[L] It was thus advertised at the end of the octavo Lyfias, 1741: "In the University Press, and shortly will be published, Appendix Notarum in Suidæ Lexicon, ad

paginas Edit. Cantab. A. 1705, adcommodatarum: colligente, qui & suas etiam aliquamultas adjecit, Joanne Taylor, A. M. Coll. Joan. Soc."

or the art of designing, on a Plane, the Representations of all Sorts of objects, in a more general and simple method than has hitherto been done." This work has gone through several editions, and received some improvements from Mr. Colson, Lucasian professor at Cambridge. In the same year Taylor conducted a controversy, in a correspondence with Raymond count de Montmort, respecting the tenets of Malbranche, which occasioned him to be noticed afterwards in the eulogium pronounced on that celebrated metaphysician. In 1716, by invitation from several learned men, to whom his merits were well known, Dr. Taylor visited Paris, where he was received with every mark of respect and distinction. Early in 1717, he returned to London, and composed three treatises, which are now in the thirtieth volume of the Philosophical Transactions. But his health having been impaired by intense application, he was now advised to go to Aix-la chapelle, and resigned his office of secretary to the Royal Society. After his return to England in 1719, it appears that he applied his mind to studies of a religious nature, the result of which were found in some dissertations preserved among his papers, "On the Jewish Sacrifices," &c. He did not, however, neglect his former pursuits, but amused himself with drawing, improved his treatise on linear perspective, and wrote a defence of it against the attacks of J. Bernouilli, in a paper which appears in the thirtieth volume of the Philosophical Transactions. Bernouilli objected to the work as too abstruse, and denied the author the merit of inventing his system. It is indeed acknowledged, that though Dr. B. Taylor discovered it for himself, he was not the first who had trod the same path, as it had been done by Guido Ubaldi, in a book on perspective published at Pesaro in 1600. The abstruseness of his work has been obviated by another author, in a work entitled, "Dr. Brook Taylor's method of Perspective made easy, both in theory and practice, &c. by Joshua Kirby, painter;" and this publication has continued to be the manual both of artists and dilettanti. Towards the end of 1720, Dr. Taylor visited lord Bolingbroke, near Orleans, but returned the next year, and published his last paper in the Philosophical Transactions, which described, "An Experiment made to ascertain the Proportion of Expansion in the Thermometer, with regard to the Degree of Heat."

Dr. Brook Taylor was twice married, and both times so unfortunate as to lose his wife after a very short period. The first lady was a miss Bridges, of Wallington in Surry, to whom he was united in 1721. As this lady, though of a good family, had little fortune, his marriage with her occasioned a rupture with his father, which lasted till after the birth of a son, who unhappily did not long survive. He became a widower in



in 1723[M]. The two following years he resided with his father at Bifrons; and, in 1725, formed a new marriage with the daughter of John Sawbridge, esq; of Olantigh in Kent. In 1729 he succeeded to his father's estate at Bifrons, but in the following year had the misfortune to lose his second wife in child-bed; a blow which, in the impaired state of his health, he was unable to sustain. His remaining days were days of imbecility and sorrow, and he survived little more than a year. On the 29th of December, 1731, he died of a decline, in the forty-sixth year of his age, and was buried at St. Ann's, Soho.

In the interval between 1721 and his death, he appears to have been in part disabled by ill health, and in part diverted by other objects from severe study. "A Treatise on Logarithms," addressed to his friend lord Paisley, afterwards lord Abercorn, is almost the only fruit of his labour which has been found to belong to that period; and this has never been published. After the loss of his second wife, he seems to have endeavoured to divert his mind by study, and an essay, entitled, "*Contemplatio Philosophica*," published by his grandson, sir William Young, in 1793, was probably written at this time, and for this purpose. It was the effort of a strong mind, and affords a most remarkable example of the close logic of the mathematician, applied to metaphysics. The effort, however, was vain, and equally vain were the earnest endeavours of his friends to amuse and comfort him by social gratifications. Dr. Taylor is proved by his writings to have been a finished scholar, and a profound mathematician: he is recorded to have been no less a polished gentleman, and a sound and serious Christian. It is said of him, that "he inspired partiality on his first address; he gained imperceptibly on acquaintance; and the favourable impressions which he made from genius and accomplishments, he fixed in further intimacy, by the fundamental qualities of benevolence and integrity." His skill in drawing is also commended in the highest terms. "He drew figures," says his biographer, "with extraordinary precision and beauty of pencil. Landscape was yet his favourite branch of design. His original landscapes are mostly painted in water-colours, but with all the richness and strength of oils. They have a force of colour, a freedom of touch, a varied disposition of planes of distance, and a learned use of aerial as well as linear perspective, which all professional men who have seen these paintings have admired. Some pieces are compositions; some are drawn from nature: and the general characteristic of their

[M] In the Life of this author, supplied by his grandson, sir Wm. Young, to the *Encyclopædia Britannica*, her death is

dated 1725, but the context seems to prove that the press has been in fault, and that it ought to be 1723.

effect may be exemplified, by supposing the bold fore-grounds of Salvator Rosa to be backed by the succession of distances, and mellowed by the sober harmony which distinguishes the productions of Gaspar Poussin. The small figures, interspersed in the landscapes, would not have disgraced the pencil of the correct and classic Nicolas."

The daughter of Dr. Brook Taylor, by his second wife, survived him; and it is to her son, sir William Young, that the public is indebted for the account of that eminent man, from which the present narrative has been drawn up.

TELL (WILLIAM), one of the heroes of Swiss liberty, at the memorable æra of 1307. It appears that he was a man of property, and of good, though not distinguished family. The following account, taken chiefly from Muller's history of Switzerland [N], is more authentic than any that has been commonly related. Tell, he informs us, was an inhabitant of the village of Burgeln in the country of Uri, and the son-in-law of Walter Furst. In the year 1307, he was one of the persons engaged in the conspiracy against the Austrian government. The bailiff, or governor, Herman Gessler, either from a suspicious disposition, or having received some intimation of an impending insurrection, resolved to ascertain who would most patiently submit to his dominion. For this purpose he is said to have raised a hat upon a pole, as an emblem of liberty, and commanded Tell, among others, to pay obeisance to it. "The youth Tell," says Muller, "a friend to freedom, disdained to honour in a servile manner, and on an arbitrary command, even its emblem." Then it was that, according to the current story, Tell was commanded by Gessler, to shoot an arrow at an apple placed on the head of his own son; and, though reluctant, compelled to do it, by the menace of immediate death; both to him and the infant, if he should refuse. Tell cleft the apple without hurting the child; but could not refrain from informing the tyrant that, had his aim proved less fortunate, he had another arrow in reserve, which he should have directed to the heart of his oppressor. By this manifestation of his courage and sentiments, he induced the bailiff to confine him; who afterwards, mistrusting the friends and relations of Tell, resolved to carry him out of the country of Uri, across the lake of Lucern; though contrary to the acknowledged privileges of his countrymen. On the lake, as they were crossing, a violent storm arose; and Gessler, who knew Tell to be very skilful in the management of a boat, ordered his fetters to be taken off, and the helm committed to him. Taking advantage of this circumstance, Tell steered the boat close to a rock, leaped upon a flat part of it,

scrambled up the precipice, and escaped. Gesler also escaped the danger of the water, but, landing near Kufnacht, fell by an arrow from the bow of Tell, whose skill he thus proved a second time, to his cost. Gesler thus perished by the indignation of a private man, without any participation of the people, and before the day appointed for their insurrection. Tell retired to Stauffacher, in the canton of Schwitz, and on the new year's day ensuing, all the Austrian governors, were seized and sent out of the country. In the year 1354, forty-seven years after this event, Tell is supposed to have lost his life in an inundation at Burgeln.

A chapel has been erected by his countrymen on the spot where he resided, and another on the rock where he landed: but, from the simplicity of the people, and of the times in which he lived, no particular honours or emoluments were assigned to his progeny, who appear to have lived in obscurity. The last male of his race, of whom we have any account, was John Martin Tell, of Attinghausen, who died in 1684. His descent in the female line became extinct in 1720. Grasser, a Swiss writer, long ago remarked the resemblance between the incident of the apple, as commonly related of Tell, and that told of *Tocco*, a Dane, by Saxo Grammaticus; and from this coincidence, some have supposed the latter, at least, to be fictitious; this, however, does not amount to a proof. It is possible, though perhaps not probable, that it may have happened twice.

TELLIER (FRANÇOIS MICHEL LE), *Marquis de Mouvais*, by which title he is generally known, was born at Paris, January 18, 1641. He was the son of Michel le Tellier, secretary of state, and afterwards chancellor of France, and keeper of the seals. The great credit and power of the father, gave an early introduction to the son into the offices of state, and he was only twenty-three when the reversion of the place of war-minister was assigned to him. His vigilance, activity, and application, immediately marked him as a man of superior talents for business; and two years afterwards, in 1666, he succeeded his father as secretary of state. In 1668, he was appointed post-master general, chancellor of the royal orders, and grand vicar of the orders of St. Lazarus and Mount Carmel; in all which places he fully justified the first conception of his talents. By his advice, and under his care, was built the royal hospital of invalids; and several academies were founded for the education of young men of good families in the military line. After the death of Colbert, in 1683, Louvois was appointed superintendant of buildings, arts, and manufactures. Amidst this variety of occupations, to which his genius proved itself fully equal, he shone most particularly in the direction of military affairs. He established magazines, and introduced a discipline which

which was felt with advantage in every department of the army. He several times acted in person as grand master of the ordnance, and in that branch of duty, signalized his judgement and energy no less than in every other. The force of his genius, and the success of his most arduous undertakings, gained him an extreme ascendant over the mind of Louis XIV. but he abused his power, and treated his sovereign with a haughtiness which created disgust and hatred in all who saw it. One day, on returning from a council, where he had been very ill received by the king, he expired in his own apartment, the victim of ambition, grief, and vexation. This happened when he was no more than fifty-one, on the 16th of July, 1691.

Louvois, with all his talents, was not regretted either by the king or the courtiers. His harsh disposition, and very haughty manners, had irritated every one against him. He may also be reproached for the cruelties exercised in the Palatinate, and for other sanguinary proceedings. He wished not to be outdone in any severities. "If the enemy burns one village within your government," said he, in a letter to the marshall de Boufflers, "do you burn ten in his." Yet, notwithstanding every exception which may justly be made to his character, his talents were of more advantage, than his faults were of injury to his country. In no one of his successors was found the same spirit of detail, united with complete grandeur of views; the same promptitude of execution in defiance of all obstacles; the same firmness of discipline, or the same profound secrecy in design. Yet he did not support ill fortune with the same firmness as his master. When the siege of Coni was raised, he carried the news to Louis XIV. with tears in his eyes. "You are easily depressed," said the king; "it is not difficult to perceive that you are too much accustomed to success. I, who have seen the Spanish troops within the walls of Paris, am not so easily cast down." His sudden death is mentioned by madame de Sevigné, in her letters, in her own characteristic style. "He is dead, then;—this great minister, this man of so high consideration; whose *Moi* (as M. Nicole says), was of such extent; who was the centre of so many affairs. How much business, how many designs, how many secrets, how many interests to develop! How many wars commenced, how many fine strokes of chess to make and to manage!—Oh, Lord! give me but a little time;—I would fain give check to the duke of Savoy, check-mate to the prince of Orange.—No, no; not a moment. Can we reason on this strange event? No, truly; we must retire into our closets, and there reflect upon it!"

A book, entitled, "*Testament politique du marquis de Louvois*," was published in his name, in 12mo, 1695, but the author of it was Courtils, and no just judgement of the marquis

can be deduced from such a rhapsody. He left prodigious wealth, a great part of which he owed to his wife, Anne de Souvré, marchioness of Courtenvaux, the richest heiress then in the kingdom.

TEMPESTA (ANTONIO), a Florentine painter; was born at Florence in 1555, and was a disciple of John Strada, or Stradanus. He proved in many respects superior to his master, and especially in the fertility of his genius, and the vast number and variety of his figures. He painted chiefly landscapes, animals, and battles. He invented with ease, and executed with vigour; but not always with delicacy of colouring. He died in 1630, at the age of seventy-five. He sometimes engraved, but his prints are not prized in proportion to his paintings.

TEMPLE (Sir WILLIAM), an eminent English statesman, and very polite writer [O], was the son of sir William Temple, of Sheen in Surry, master of the rolls and privy-counsellor in Ireland, in the reign of Charles II. by a sister of the learned Dr. Henry Hammond [P]. His grandfather, sir William Temple, was the younger son of the Temples, of Temple-hall in Leicestershire, and was the first who raised his family. He was fellow of King's-college in Cambridge, afterwards master of the free-school at Lincoln, then secretary successively to sir Philip Sidney, to William Davison, esq; one of queen Elizabeth's secretaries, and to the famous earl of Essex; whom he served while he was lord-deputy of Ireland. In 1609, upon the importunate solicitation of Dr. James Usher, he accepted the provostship of Trinity-college in Dublin; after which he was knighted, and made one of the masters in chancery of Ireland. He died about 1626, aged seventy-two, after having given proof of his abilities and learning, by several publications in Latin.

Sir William Temple, whose life we are to relate, was born at London, about 1629; and, from his childhood, discovered a solid penetrating genius, and a wonderful desire of knowledge, which his father took care to cultivate by all the advantages of a liberal education. He made his first application to letters at Penshurst in Kent, under the inspection of his uncle, Dr. Hammond, who was then minister of that parish; and from thence was removed to a school at Bishop's Stortford, to be farther instructed in the learned languages. At seventeen years of age he was sent to Emanuel-college in Cambridge, where he had the great and learned Dr. Cudworth for his tutor; and, about a year after, left the university, in order to travel into foreign countries. He went into France in 1648; and, after passing two years there, proceeded to Holland, Flanders, and Germany. In these travels, he made himself a very complete master

[O] Temple's Life before his works, in folio.

[P] General Dictionary.

of the French and Spanish languages. He returned to England in 1654, and soon after married a daughter of sir Thomas Osborne: he had become acquainted with her in the Isle of Wight, in 1648, when king Charles was a prisoner in Carisbrook-castle; and accompanying her to Guernsey, where her father was then governor, conceived a passion for her, which ended in marriage. While England was governed by the usurpers, he lived privately with his father in Ireland, and devoted his whole time to the study of history and philosophy. Upon the restoration of Charles II. he began to put himself forward, and became a member of parliament in Ireland; but, upon being sent over hither as a commissioner, in 1662, to the king, fresh views opened themselves to him; and he only returned to Ireland, in order to remove his family to England. Though his parts and accomplishments were sufficiently known, and no recommendations of them were further necessary, yet, as his political principles would not suffer him to mix in public affairs, till the Restoration in 1660; so the same principles, we are told, did not allow him to continue in business any longer than 1680; when, the French party having gained the ascendant, he sent his son to acquaint the king, that he had "resolved to pass the remainder of his life like as good a private subject as any he had, but never to meddle with any public employment." He had then spent twenty years in the business of the state, with peculiar honour and success, namely, from the thirty-second to the fifty-second year of his age; and this, it seems, he took to be the part of a man's life most fit to be dedicated to the service of his prince and country, "the rest being," as he observed, "too much taken up with his pleasures or his ease."

To give a particular account of Sir W. Temple's negotiations at home and abroad, would be to relate a great part of the history of Charles the Second's reign; but two great events, in which he had a principal hand, may just be mentioned. One was, the triple league between England, Holland, and Sweden, in 1668, so much to the peace of Europe, and diminution of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Burnet says [Q], that "the triple league was certainly the masterpiece of king Charles's life; and if he had stuck to it, would have been both the strength and the glory of his reign." There was something very great in sir William Temple's management of this important affair; and the highest commendations were bestowed on him for it. He transacted it with the utmost secrecy, industry, and success; and M. De Witt wrote to the earl of Arlington, that, "as it was impossible to send a minister of

greater capacity, or more proper for the temper and genius of the United Provinces, than sir William Temple, so he believed no other person either would, or could, more equitably judge of the disposition wherein he found the States, to answer the good intention of the king of Great-Britain; and that sir William Temple ought not to be less satisfied at the readiness with which the States had passed over to the concluding and signing of those treaties, for which he came thither, than their High Mightinesses were with his conduct and agreeable manner of dealing in the whole course of his negotiation." The States-general likewise wrote the following letter to the king of Great-Britain, dated February 18, 1668:

"SIR,

"It is merely in compliance to custom, that we do ourselves the honour to write to your majesty, in answer to the letter you were pleased to send to us, relating to sir William Temple: for we can add nothing to what your majesty has seen yourself of his conduct, by the success of the negotiation committed to his charge. As it is a thing without example, that in so few days, three such important treaties have been concluded: so we can say, that the address, vigilance, and sincerity of this minister are also without example. We are extremely obliged to your majesty, that you are pleased to make use of an instrument so proper for confirming that strict amity and good intelligence which the treaty at Breda had so happily begun; and we are bold to say, that, if your majesty continues to make use of such ministers, the knot will soon grow too fast to be untied, and your majesty will ever find a most particular satisfaction by it, as well as we, who, after our most hearty thanks to your majesty for this favour, shall pray God, &c."

Sir William Temple was not only a very able statesman and negotiator, but also a polite and elegant writer. As many of his works have been published, at different times, as amount to two volumes in folio; which have also been printed more than once in 8vo, and very much read. His "Observations upon the United Provinces of the Netherlands," were published in one volume, 8vo, in 1672. His "Miscellanea," consisting of ten tracts upon different subjects, are in 2 vols. 8vo. One of these tracts is upon ancient and modern learning; and what he advanced there, as it in some measure gave occasion to, so it involved him in the controversy, which was soon after agitated here in England, concerning the superiority of the ancients and the moderns. His "Memoirs" also, of what had passed in his public employments, especially those abroad, make a very entertaining part of his works. They were written in three parts; the first of which began with his journey to Munster, contained chiefly his negotiations of the triple alliance, and ended with his

his first retirement from public business, in 1671, a little before the second Dutch war. He began the second part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland in February, 1678-9, after the conclusion of Nimeguen. The third part contains what passed from this peace to sir William's retirement. The second part of these "Memoirs" was published in his life-time, and, it is believed, with his consent; though it is pretended that they were written only for the use of his son, and sent into the world without his knowledge. The third part was published by Swift, in 1709, many years after his death. The first part was never published at all; and Swift, in the preface to the third, tells us, that "sir William often assured him he had burnt those Memoirs; and for that reason was content his letters during his embassies at the Hague and Aix-la-Chapelle (he might have added Munster) should be printed after his death, to supply that loss. What it was," continues Swift, "that moved sir William Temple to burn those first Memoirs, may, perhaps, be conjectured from some passages in the second part formerly printed. In one place the author has these words: 'My lord Arlington, who made so great a figure in the former part of these Memoirs, was now grown out of all credit,' &c. In other parts he tells us, 'That that lord was of the ministry which broke the triple alliance, advised the Dutch war and French alliance, and, in short, was at the bottom of all those ruinous measures which the court of England was then taking: so that, as I have been told from a good hand, and as it seems very probable, he could not think that lord a person fit to be celebrated for his part in forwarding that famous league, while he was secretary of state, who had made such counterpaces to destroy it.'"

In 1693, sir William published an answer to a scurrilous pamphlet, entitled, "A letter from Mr. du Cros to the lord \_\_\_\_\_." This du Cros bore very impatiently the character which sir William had given him in the second part of his "Memoirs," and wrote the above letter to abuse him for it. In 1694, he had the misfortune to lose his lady, who was a very extraordinary woman, as well as a good wife. In 1695, he published "An Introduction to the History of England:" some few mistakes were noted in this work. Not long after his death, Dr. Swift, then domestic chaplain to the earl of Berkley, who had lived many years as an amanuensis in sir William Temple's family, published two volumes of his "Letters," containing an account of the most important transactions that passed in Christendom, from 1667 to 1672; and, in 1703, a third volume, containing "Letters to king Charles II. the prince of Orange, the chief ministers of state, and other persons,"



sons," in 8vo. The editor informs us, that these papers were were the last of this or any kind, about which he had received his particular commands; and that they were corrected by himself, and transcribed in his life-time.

After sir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently consulted by those who were at the helm, especially after the Revolution, and was even visited for that purpose, sometimes, by king William. He died towards the end of 1700, in his seventy-second year, at Moor-park, near Farnham in Surry; where, according to express directions in his will, his heart was buried in a silver box, under the sun-dial in his garden. This sun-dial, we are told, was opposite to the window whence he used to contemplate and admire the works of nature with his sister, the ingenious lady Giffard; who, as she shared and eased the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his person, his stature was above the middle size: he was well-set and well-shaped; his hair chestnut brown, his face oval, his forehead large, a quick piercing eye, and a sedate and philosophical look. Those who have endeavoured to set sir William's character in the best light, have allowed him to have had some tincture of vanity and spleen; but bishop Burnet has painted him very unfavourably and must, therefore, be understood in the following passage with proper limitations and restrictions. "Sir William," says he [R], "had been sent over the summer before to Holland, as ambassador; and his chief instructions were, to dispose all people's minds, chiefly the prince's, to a peace: but the prince had avoided the seeing him till the end of the campaign. Lord Arlington had thrown him off, when he went into the French interest; and Temple was too proud to bear contempt, or forget such an injury soon. He was a vain man, much blown up in his own conceit, which he shewed too indecently on all occasions. He had a true judgement in all affairs, and very good principles with relation to government, but in nothing else. He seemed to think, that things were as they are from all eternity; at least, he thought religion was fit only for the mob. He was a great admirer of the sect of Confucius in China, who were atheists themselves, but left religion to the rabble. He was a corrupter of all that came near him: and he delivered himself up wholly to study, ease, and pleasure. He entered into a close friendship with lord Danby, who depended much on him, and was directed in all his notions as to foreign affairs by him: for no man ever came into the ministry, who understood the affairs of Europe

so little as he did." Burnet's dislike to sir William Temple arose, as appears, from a very sufficient cause; from his holding and propagating irreligious principles; he allows him, however, to have been a great statesman, and, in the very next words to those just cited, refers his reader for "an account of our affairs beyond sea, to his letters; in which," says Burnet, "they are very truly and fully set forth."

Sir William Temple had one son, John Temple, esq; a man of great abilities and accomplishments, and who, soon after the Revolution, was appointed secretary at war by king William; but he had scarce been a week in that office, when he drowned himself at London-bridge. This extraordinary affair happened the 14th of April, 1689, when Mr. Temple, having spent the whole morning at his office, took a boat about noon, as if he designed to go to Greenwich; when he had got a little way, he ordered the waterman to set him ashore, and then finishing some dispatches which he had forgot, proceeded. Before he threw himself out, he dropped in the boat a shilling for the waterman, and a note to this effect:

"My folly in undertaking what I was not able to perform, has done the king and kingdom a great deal of prejudice. I wish him all happiness, and abler servants than

JOHN TEMPLE."

It was thought, at first, that he thereby meant his incapacity for the secretaryship at war, and the rather, because he had asked the king leave to resign it the day before; but then it was observed, that he had been melancholy for some months past, as also that the great prejudice to the king's affairs, mentioned in his note, could not be occasioned by any mistakes committed in a place in which he had yet done little or nothing. Another cause of his melancholy is assigned, which carries more probability [s]. General Richard Hamilton being upon suspicion confined in the Tower, Mr. Temple visited him sometimes upon the score of a former acquaintance; when discoursing upon the present juncture of affairs, and how to prevent the effusion of blood in Ireland, the general said, "That the best way was, to send thither a person in whom Tyrconnel could trust; and he did not doubt, if such a person gave him a true account of things in England, he would readily submit." Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the properest person for such a service, asked Mr. Temple whether he could be trusted? who readily engaging his word for him, Hamilton was sent to Ireland; but, instead of discharging the commission he was

[s] Bowyer's memoirs of the life and negotiations of sir William Temple, p. 416, &c. 1715, 8vo.

sent on, and persuading Tyrconnel to submit, encouraged him as much as possible to stand out, and offered him his assistance, which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's desertion; and though the king encouraged him, being convinced of his innocence, could not restrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmness, if he be rightly represented, from a very unsound and deistical principle, namely, that "a wise man may dispose of himself, and make his life as short as he pleased."

Mr. Temple had married mademoiselle Du Pleffis Rambouillet, a French lady, who had by him two daughters, to whom sir William bequeathed the bulk of his estate; but with this express condition, that they should not marry Frenchmen: "a nation," says Boyer, "to whom sir William ever bore a general hatred, upon account of their imperiousness and arrogance to foreigners."

TEMPLEMAN (PETER), M.D. the son of an eminent attorney at Dorchester in the county of Dorset [T], by Mary daughter of Robert Haynes, was born March 17, 1711, and was educated at the Charter-house, (not on the foundation,) whence he proceeded to Trinity-college, Cambridge, and there took his degree of B. A. with distinguished reputation. During his residence at Cambridge, by his own inclination, in conformity with that of his parents, he applied himself to the study of divinity, with a design to enter into holy orders; but after some time, from what cause we know not, he altered his plan, and applied himself to the study of physic. In the year 1736, he went to Leyden, where he attended the lectures of Boerhaave, and the professors of the other branches of medicine in that celebrated university, for the space of two years or more. About the beginning of 1739, he returned to London, with a view to enter on the practice of his profession, supported by a handsome allowance from his father. Why he did not succeed in that line was easy to be accounted for by those who knew him. He was a man of a very liberal turn of mind, of general erudition, with a large acquaintance among the learned of different professions, but of an indolent, inactive disposition; he could not enter into juntos with people that were not to his liking; nor cultivate the acquaintance to be met with at tea-tables; but rather chose to employ his time at home in the perusal of an ingenious author, or to spend an Attic evening in a select company of men of sense and learning. In this he resembled Dr. Armstrong, whose limited practice in his profession

was owing to the same cause. In the latter end of the year 1750 he was introduced to Dr. Fothergill (by Dr. Cuming,) with a view of instituting a Medical Society, in order to procure the earliest intelligence of every improvement in physic from every part of Europe[u]. At the same period he tells his friend, "Dr. Mead has very generously offered to assist me with all his interest for succeeding Dr. Hall at the Charter-house, whose death has been for some time expected. Inspired with gratitude, I have ventured out of my element (as you will plainly perceive), and sent him an ode[x]." Dr. Templeman's epitaph on lady Lucy Meyrick (the only English copy of verses of his writing that we know of,) is printed in the eighth volume of the "Select Collection of Miscellany Poems, 1781." In 1753 he published the first volume of "Curious Remarks and Observations in Physic, Anatomy, Chirurgery, Chemistry, Botany, and Medicine, extracted from the History and Memoirs of the Royal Academy of Sciences at Paris; and the second volume in the succeeding year. A third was promised but we believe never printed. It appears indeed that if he had met with proper encouragement from the public, it was his intention to have extended the work to twelve volumes, with an additional one of index, and that he was prepared to publish two such volumes every year. His translation of "Norden's Travels" appeared in the beginning of the year 1757; and in that year he was editor of "Select Cases and Consultations in Physic, by Dr. Woodward," 8vo. On the establishment of the British Museum in 1753, he was appointed to the office of keeper of the reading-room, which he resigned on being chosen, in 1760, secretary to the then newly instituted Society of Arts, Manufactures, and Commerce. In 1762, he was elected a corresponding member of the Royal Academy of Science of Paris, and also of the *Académie*

[u] An extract from one of his letters will give some idea of this plan, which never took effect. "I spent the whole afternoon yesterday with Dr. Fothergill in settling the plan of our design, which in short is this: By a settled regular correspondence in the principal cities of Europe, to have the most early intelligence of the improvements in chemistry, anatomy, botany, chirurgery, with accounts of epidemical diseases, state of the weather, remarkable cases, observations, and useful medicines. A society to be formed here in town, to meet regularly once a week, at which meeting all papers transmitted to be read, and such as are approved of to be published in the English language, in the manner of our Philosophical Transactions; a pamphlet of 2s. or 2s. 6d. once in three months. In a dearth of new things on

each of those heads, to extract out of the French Memoirs, German Ephemerides, &c. such things as shall appear to the Society to be useful discoveries or observations, and not sufficiently known or attended to. The greatest difficulty lying on us is the choice of proper persons to execute this design; some being too much taken up in business, and others justly exceptionable as being untractable, presumptuous, and overbearing. The men of business, however, will be of some use to us, in communicating remarkable cases and occurrences. Such a work will require a great number of hands; and, besides good abilities, it will be necessary they should be good sort of men too." MS. Letter to Dr. Cuming.

[x] See this in the "Anecdotes," p. 276.

nomical Society at Berne. Very early in life Dr. Templeman was afflicted with severe paroxysms of an asthma, which eluded the force of all that either his own skill, or that of the most eminent physicians then living, could suggest to him; and it continued to harass him till his death, which happened Sept. 23, 1769. He was esteemed a man of great learning, particularly with respect to languages; spoke French with great fluency, and left the character of a humane, generous, and polite member of society [Y].

TENCIN (CLAUDINE, ALEXANDRINE, GUERSI, DE), a lady of considerable talents, took the habit of a religious at the monastery of Montfleuri near Grenoble. Becoming tired of that mode of life, she went to Paris, where she lived in the world, and solicited a bull from the pope to authorize this unusual proceeding. With cardinal Lambertini, afterwards Benedict XIV. she was on good terms, and he gave her no molestation. Her house at Paris was the general meeting of all who had wit, or wished to have the credit of it. The gaiety of her society was, however, disturbed by some unfortunate adventures; particularly by the death of La Fresnaye, a counsellor of state, who was killed in her apartment. Mademoiselle Tencin was prosecuted as concerned in the murder, and was confined first in the Chatelet, and afterwards in the Bastille; but had the good fortune to be at length discharged as innocent. She died at Paris in 1749, being then a good deal advanced in years. She appeared as an author in several instances, and produced, 1. "*Le Siege de Calais*," a romance of considerable delicacy and genius, though not without faults. 2. "*Memoires de Comminges*," 12mo. another novel which has had its admirers. A nephew of M. de Tencin, M. Pont de-veste, had some share in both these productions. 3. "*Les Malheurs de l'Amour*," a novel, in which some have supposed that she describes a part of her own history. 4. "*Anecdotes of Edward II.*" a posthumous work, published in 1776. All her works were published at Paris in 1786, in seven small volumes 12mo.

TENIERS (DAVID), a Flemish painter, was born at Antwerp, in 1582, and received the first rudiments of his art from the famous Rubens, who considered him, at length, as his most deserving scholar. On leaving Rubens, he began to be much employed; and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himself with Adam El-

[Y] It may not be improper to distinguish Dr. Templeman from Mr. Thomas Templeman, the author of "*Engraved Tables, containing Calculations of the Number of Square Feet and People in the several Kingdoms of the World*;" who

was a writing-master in the town of St. Edmund's Bury. Both are often confounded, and the latter often appears in quotations with the Doctor's degree of the former.

sheimer, who was then in great vogue; of whose manner he became a thorough master, without neglecting at the same time the study of other great masters, and endeavouring to penetrate into the deepest mysteries of their practice. An abode of ten years in Italy enabled him to become one of the first in his style of painting; and a happy union in the schools of Rubens and Elsheimer formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he entirely employed himself in painting small pictures, filled with figures of persons drinking, chemists, fairs, and merry-makings, with a number of country men and women. He spread so much taste and truth through his pictures, that few painters have ever produced a juster effect. The demand for them was universal; and even his master Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his pictures, and in all his subjects every thing tends to joy and pleasure. He was always employed in copying after nature, whatsoever presented itself; and he accustomed his two sons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. These are the only disciples we know of this David Teniers, styled the elder, who died at Antwerp in 1649, aged 67.

TENIERS (DAVID), son of the preceeding, was born at Antwerp in 1610, and was nick-named "The Ape of Painting;" for there was no manner of painting that he could not imitate so exactly, as to deceive even the nicest judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bed-chamber; and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy several pictures of the great Italian masters for count Fuenfaldegna, who, on his return, heaped favours on him. Don John of Austria, and the king of Spain, set so great a value on his pictures, that they built a gallery on purpose for them. Prince William of Orange honoured him with his friendship; Rubens esteemed his works, and assisted him with his advice. His principal talent was landscape, adorned with small figures. He painted men drinking and smoking, chemists, and their laboratories, country fairs, and the like: his small figures are superior to his large ones. The distinction between the works of the father and the son is, that in the son's you discover a finer touch and a fresher pencil, and a greater choice of attitudes, and a better disposition of figures. The father retained something of the tone of Italy in his colouring, which was stronger than the son's, but his pictures have less harmony and union; besides,

besides, the son used to put at the bottom of his pictures, "David Teniers, junior." He died at Antwerp in 1694, aged 84.

His brother Abraham was a good painter; equal, if not superior, to his father and brother in the expression of his characters, and knowledge of the chiaro-scuro, though inferior in the sprightliness of his touch, and the lightness of his pencil.

TENISON (Dr. THOMAS), archbishop of Canterbury, was born at Cottenham in Cambridgeshire, Sept. 29, 1636, and educated at the free-school in Norwich. Thence he went to Corpus Christi college in Cambridge, where he took the degrees both in arts and divinity, at the regular periods. He was a fellow of his college; and in the beginning of his life, while the fanatical government lasted, studied physic, but afterwards went into orders. He was some time minister of St. Andrew's church in Cambridge, where he attended the sick inhabitants in the plague of 1665, for which he had a piece of plate presented to him by his parishioners. His first preferment of any consequence was the rectory of Holywell in Huntingdonshire, to which he was presented by the earl of Manchester. He had acquired a reputation for abilities and learning; and in 1670 gave a public specimen of them, by publishing, in 8vo, "The creed of Mr. Hobbes examined, in a feigned conference between him and a student in divinity." He shewed himself very active against the growth of Popery, both in king Charles's and king James's reign. Under the former, in 1678, he published "A discourse upon idolatry;" under the latter, when the controversy with the Papists was professedly agitated, he published eight or nine pamphlets. In 1679, he produced, in 8vo, "Baconiana: or, Certain genuine remains of sir Francis Bacon," &c. In 1680 he was presented to the vicarage of St. Martin in the Fields, London; and, the year after, published a sermon upon "The discretion of giving alms," which was attacked by Poulton, a Jesuit. In 1683, during the severe frost, his private disbursements to the poor amounted to above 300l. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, Dr. Sharp, rector of St. Giles's in the Fields, at that time under suspension, was restored to the exercise of his ministerial office, chiefly by his interest. In 1689, he was one of the ecclesiastical commissioners appointed to prepare matters to be laid before the convocation; and published "A discourse concerning the ecclesiastical commission opened in the Jerusalem-chamber, Oct. 10, 1689." The 26th of this month he was presented, by king William and queen Mary, to the arch-deaconry of London. While he was vicar of St. Martin's, he made several donations to the said parish; and, among others, endowed a free-school for it, and built a handsome library, which he furnished with useful books. In 1691, he was nomi-

nated to the see of Lincoln; and, in 1694, upon the death of Tillotson, to that of Canterbury. Dr. Kennet observes[z], that, upon the death of archbishop Tillotson, "it was the solicitous care of the court to fill up the see of Canterbury. The first person that seemed to be offered to the eye of the world, was Dr. Stillingfleet, bishop of Worcester; but his great abilities had raised some envy and some jealousy of him: and, indeed, his body would not have borne the fatigues of such a station. Even the bishop of Bristol, Dr. John Hall, master of Pembroke-college, Oxford, was recommended by a great party of men, who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was Dr. Tenison, bishop of Lincoln, who had been exemplary in every station of his life, had restored a neglected large diocese to some discipline and good order, and had before, in the office of a parochial minister, done as much good as, perhaps, was possible for any one man to do. It was with great importunity, and after rejecting better offers, that he was prevailed with to take the bishopric of Lincoln; and it was with greater reluctance, that he now received their majesties desire and command for his translation to Canterbury."

He performed all the offices of a good archbishop for twenty years, and died at Lambeth, Dec. 14, 1715, in his 79th year. He had married the daughter of Dr. Love, master of Benet-college in Cambridge, who died about a year before him. His funeral sermon on queen Mary occasioned a letter to him, dated March 29, 1695, and said to be written by Dr. Kenn, the deprived bishop of Bath and Wells. In 1705 he received a letter from the princess Sophia, electress dowager of Brunswick and Lunenburg, which is curious and interesting.

"My Lord,

"I received your grace's letter. You have no reason to make any excuse that you have not written to me more often; for I do not judge of people's friendship for me by the good words they give: but I depend upon your integrity, and what you tell me in general of the honest men in England. I desire no farther assurance of their good will and affection to me, unless they think it necessary for the good of the Protestant religion, the public liberties of Europe, and the people of England. I thank God, I am in good health, and live in quiet and content here: therefore I have no reason to desire to change my way of living, on the account of any personal satisfaction I can propose to myself. However, I am ready and willing to comply with whatever can be desired of me by my friends, in case that the

[z] Complete history of England, Vol. III. p. 676.



parliament think that it is for the good of the kingdom to invite me into England. But I suppose they will do this in such a manner, as will make my coming agreeable to the queen, whom I shall ever honour, and endeavour to deserve her favour; of which she hath given me many public demonstrations, by what she hath done for me in England and Scotland, which you can judge of more particularly: and I must remember, that she ordered me to be prayed for in the churches. I doubt not but her majesty is as much inclined, at present, to establish the safety of the three kingdoms upon such a foot, that they may be exposed to the least hazard that is possible, and that she will begin with England. Mr. How has acquainted me with her majesty's good inclinations for my family, which makes me think that, perhaps, her majesty sees this is a proper time for her to express herself in our favour: but whether I am right in this point or no, my friends in England can best judge. It is but reasonable that I should submit myself to their opinions and advice; and I depend most upon what your grace shall advise, which will ever have the greatest weight with me. Therefore I write the more plainly to you, and tell you my thoughts, that you may communicate them to all you think fit: for they will then see that I have a great zeal for the good of England, and a most sincere respect for the queen. This is the best proof I can give, at present, of my esteem for your grace; but I shall be glad of further opportunities to assure you that I am, and shall ever be, most sincerely, my Lord,

“Votre tres affectionnée à vous servir,

“SOPHIE Electrice.”

TERBURGH (GERARD), a Dutch painter, born in 1608, at Zwol, near Overysse. He learned the art of painting under his father, who had passed some years at Rome. He travelled over the chief part of Europe, and was every where much encouraged. His subjects were usually conversations, persons employed in games, or in humorous adventures. His colouring is lively, and his pictures highly finished. But he is not thought equal either to Mieris or Gerard Dow in the same style. He died in 1681, at the age of 73.

TERENTIUS (PUBLIUS), or TERENCE, an ancient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560[A]. He was brought early to Rome, among other slaves, and fell into the hands of a generous master, Terentius Lucanus, a Roman senator, who was so taken with his uncommon parts, that he gave him first a

[A] The Life of Terence ascribed to Suetonius, with the notes of madam Dacier prefixed to her translation of his comedies.—Crusius's Lives of the Roman poets, Vol. II.

good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the custom was; and thus, by a singular fatality, says madam Dacier, while he has immortalized the name of his master, has not been able to preserve his own. His merit soon recommended him to the acquaintance and familiarity of the chief nobility; and such was his friendship with Scipio and Lælius, that his rivals and enemies took occasion from thence to say, that his plays were composed by those noblemen. Suetonius relates a story from Cornelius Nepos, which may seem to confirm such a surmise: it is, that on the 1st of March, which was the feast of the Roman ladies, Lælius being desired by his wife to sup a little sooner than ordinary, he prayed her not to disturb him; and that, coming very late to supper that night, he said, he had never composed any thing with more pleasure and success; when, being asked by the company what it was, he repeated some verses out of the third scene of the fourth act in the "Heautontimorumenos." Terence takes notice of this report, in his prologue to the "Adelphi," and does not offer to refute it; but Suetonius says, that he forebore, in complaisance to his patrons, who might possibly not be displeased with it: and, indeed, in the prologue to the "Heautontimorumenos," Terence desired the auditors not to credit the slanderous reports of his brother writers. It is very possible, that Scipio and Lælius might sometimes amuse themselves with composing a scene or two for a poet, with whom they conversed so familiarly; but the plays were certainly Terence's.

We have six of them remaining, and probably one or two are lost, for the "Andria" does not seem to have been his first. The very prologue to this play intimates the contrary; and the circumstance related by Suetonius, about Terence's reading his first piece to Cæcilius, proves the Andria not to have been it, and that Suetonius has mistaken the name of the play; for Cæcilius died two years before the Andria was brought on the stage. Cæcilius was the best poet of the age, and near fourscore when Terence offered his first play; much regard was paid to his judgement, and therefore the ædile offered Terence to wait upon Cæcilius with his play, before he would venture to receive it. The old gentleman, being at table, bid the young author take a stool, and begin to read it to him. It is observed by Suetonius, that Terence's dress was mean, so that his outside did not much recommend him; but he had not gone through the first scene, when Cæcilius invited him to sit at table with him, deferring to have the rest of the play read till after supper. Thus, with the advantage of Cæcilius's recommendation, did Terence's first play appear, when Terence could not be twenty-five: for the Andria was acted when he was but twenty-seven.

seven. The "Hecyra" was acted the year following; the "Self-tormentor, or Heautontimorumenos," two years after that; the "Eunuch" two years after the "Self-tormentor;" the "Phormio," the latter end of the same year; and, the year afterwards, the "Adelphi, or Brothers," was acted: that is, before Christ 160, when Terence was thirty-three years of age.

After this, Terence went into Greece, where he stayed about a year, in order, as it is thought, to collect some of Menander's plays. He fell sick on his return from thence, and died at sea according to some; at Stymphalis, a town in Arcadia, according to others, when he was not quite five and twenty years of age. From the above account, we cannot have lost above one or two of Terence's plays; for it is ridiculous to credit what Suetonius reports from one Consentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he had translated, but that he lost them by shipwreck, and died of grief for the loss. Terence was of a middle size, very slender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, also, a house and gardens on the Appian way, near the Villa Martis, so that the notion of his dying poor seems a little strange. If he could be supposed to have reaped no advantages from the friendship of Scipio and Lælius, yet his plays must have brought him in considerable sums. He received eight thousand sesterces for his "Eunuch," which was acted twice in one day; a piece of good fortune which perhaps never happened to any other play, for plays with the Romans were never designed to serve above two or three times. There is no doubt that he was well paid for the rest; for it appears from the prologue to the "Hecyra," that the poets used to be paid every time their play was acted. At this rate, Terence must have made a handsome fortune before he died, for most of his plays was acted more than once in his life-time.

It would be endless to mention the testimonies of the ancients in his favour, or the high commendations bestowed upon him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a servile imitation of Menander, but always consulted his own genius, and made such alterations as seemed to him expedient. His enemies blamed his conduct in this; but in the prologue to the *Andria*, he pleads guilty to the charge, and justifies what he had done by very sufficient reasons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had sometimes better luck upon the stage. Terence's chief excellence consists in these three points, beauty of characters, politeness of dialogue, and regularity of scene. His characters

are natural, exact, and finished to the last degree; and no writer, perhaps, ever came up to him for propriety and decorum in this respect. If he had laid the scene at Rome, and made his characters Roman, instead of Grecian; or if there had been a greater variety, in the general cast of his characters, the want of both which things have been objected to him; his plays might have been more agreeable, might have more affected those for whose entertainment they were written; nevertheless, in what he attempted he has been perfectly successful. The politeness of his dialogue, and the consummate elegance and purity of his diction, are acknowledged by all: by Cæsar, Cicero, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chasteness and correctness of style. This is Cæsar's judgement of him in those well-known lines:

“ Tu quoque, tu in summis, O dimidiata Menander,  
Poneris, & merito, puri sermonis amator:  
Lenibus atque utinam scriptis adjuncta foret vis  
Comica, ut æquato virtus polleret honore  
Cum Græcis.”——

The moderns have been no less rapturous in their praise of style of Terence. Erasmus says [B], that “the purity of the Roman language cannot be learned from any ancient author so well as from Terence;” and many have given it as their opinion, that the Latin tongue cannot be lost while the comedies of Terence remain. This Roman urbanity and purity of diction shews Terence to have been made a slave very young, and his education to have been wholly Roman, since otherwise his style could never have been so free from the tincture of his African origin. Regularity of scene, or proper disposition and conduct of the drama, is a third excellence of Terence. His scene, as the ingenious Congreve, who calls him the correctest writer in the world [C], has well observed, always proceeds in a regular connection, the persons going off and on for visible reasons, and to carry on the action of the play. Upon the whole, the faults and imperfections are so few, that they ought not to be mentioned. Scaliger said, there were not three in the whole six plays: and the *comica vis*, which Cæsar wishes for him, would probably have suited our taste less than his present delicate humour and wit. Madam Dacier has observed, that “it would be difficult to determine which of his six plays deserves the preference, since they have each of them their peculiar excellencies. The “*Andria*” and “*Adelphi*,” says she, “appear to excel in characters and manners;” the “*Eunuch*” and “*Phormio*,” in

[B] Epist. xx. lib. xxviii.

[C] Dedication to the Way of the World.

vigorous action and lively intrigue; the “*Heautontimorumenos*” and “*Hecyra*,” in sentiment, passion, and simplicity of style.”

The best editions of Terence are, the Elzevir, 1635,” 12mo; that “*cum integris notis Donati, et selectis variorum*, 1686,” 8vo;” that of Westerhovius, in two volumes 4to, 1726; and of “Bentley,” the same year, 4to; and lastly, the edition of Zeunius, in two vols. 8vo, Leipsic, 1774, with very copious notes and index. Madam Dacier has given a most beautiful French version of this author; and in English we have a translation in blank-verse, by Colman, which is justly esteemed.

TERRASSON (JOHN), a French writer, was born of a good family at Lyons in 1670, and was admitted into the congregation of the oratory, which he quitted very soon. He afterwards entered into it again, and then left it for ever. His father, we are told, was so angry at this unsteadiness, that he reduced him by his will to a very moderate income; which, however, the abbé, who behaved always like a philosopher, bore without complaining. He went to Paris, and obtained the acquaintance of the abbé Bignon, who became his protector and patron, and procured him a place in the academy of sciences, in 1707. In 1721, he was elected a professor in the college royal. When disputes about Homer between La Motte and madam Dacier ran high, he thought proper to enter the lists, and wrote “*une Dissertation contre l’Iliade*,” in 2 vols, 12mo. Rousseau says, in one of his letters, “I have no curiosity about this work of Terrasson: it is sufficient once to have seen the author, to know that he hath never sacrificed to the Graces, and that he never can be qualified to judge of those of poetry. He is of a hard and pedantic nature, and ought never to depart from his angles and his parallels; and for the beauties of a poet, such a one as Homer, they are altogether a *terra incognita* to him.” Terrasson had better success in his political and moral romance called “*Sethos*,” which, though it was not perhaps universally read on account of the learning and philosophy scattered throughout it, yet is full of good things, and has great merit. Another capital work of Terrasson is, “A French translation of Diodorus Siculus, with a preface and notes,” which has been much commended.

The abbé died in 1750, with the reputation of having been one of the best practical philosophers of his age. Voltaire’s critique upon him is, that “he was a philosopher both in his life and his death; that there are some very fine things in his “*Sethos*,” that his translations of Diodorus is useful; but that his examination of Homer is void of all taste.” Two brothers of the abbé, John and Gaspar, were also authors of some credit.

TERTRE (FRANÇOIS JOACHIM DUPORE DU), a French writer of more industry than genius, was born at St. Malo's, in the year 1715. He entered for a time into the society of the Jesuits, where he taught the learned languages. Returning into the world, he was employed with Messrs. Freron and de la Porte, in some periodical publications. He was also a member of the literary and military society at Besançon, and of the academy at Angers. He died in 1759, at the age of forty-four. Besides his periodical writings, he made himself known by several publications. 1. "An Abridgement of the History of England," 3 vols. 12mo. This work has the advantages of a chronological abridgement, without its dryness. The narration is faithful, simple, and clear; the style rather cold, but in general, pure, and of a good taste; and the portraits drawn with accuracy. Nevertheless, the abridgement of the abbé Millot is generally preferred, as containing more original matter. 2. "Histoire des Conjurations et des Conspirations celebres," 10 vols. 12mo; an unequal compilation, but containing some interesting matters. 3. The two last volumes of the "Bibliothèque amusante." 4. "L'Almanach des Beaux-Arts," afterwards known by the title of "La France littéraire." He published a very imperfect sketch of it in 1752; but it has since been finished in 3 vols. 8vo. 5. "Memoires du Marquis de Choupes," 1753, 12mo. He had also a hand in the "History of Spain," published by M. Deformaux.

TERTULLIAN (QUINTUS SEPTIMIUS FLORENS), a celebrated father of the primitive church, was an African, and born at Carthage in the second century [D]. His father was a centurion in the troops which served under the proconsul of Africa. Tertullian was at first an heathen, and a man, as he himself owns, in various parts of his works, of most debauched and profligate manners; but afterwards embraced the Christian religion, though it is not known when, or upon what occasion. He flourished chiefly under the reigns of the emperors Severus and Caracalla, from about 194 to 216; and it is probable that he lived several years after, since Jerome mentions a report of his having attained to a decrepit old age. There is no passage in his writings whence it can be concluded that he was a priest; but Jerome affirms it so positively, that it cannot be doubted. He had vast abilities and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics, but towards the latter part of his life became a very great heretic himself; for he quitted the church to follow Montanus and his prophetesses, which is the reason why his name has not been transmitted to us with the title of Saint before

it. The cause of his separation is not certainly known, but only conjectured. Baronius has supposed that it was jealousy, because Victor was preferred before him to the see of Rome; Pamelius says, that he was angry, because he could not get the bishopric of Carthage; and others have assigned different reasons, which are yet less probable. A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exasperated him against the church, and provoked him to quit it. Add to this, what is perhaps the most likely reason of all, that the extraordinary sanctity and austerity, which the sect of Montanus affected, suited admirably with the severe and enthusiastic nature of Tertullian; so that he might associate himself to it probably more to gratify his own humour, than from any motive of resentment to others. The books he wrote to his wife sufficiently shew, that he was a married man; and the same books shew too, more plainly than the Papists care to allow, that he lived all his days as a married man with his wife, without separating from her upon his commencing priest, if, indeed, he did not marry her after. This the Romish priests do not care to allow; for, upon this supposition, they must either give the lie to St. Jerome, who affirms Tertullian to have been a priest, or admit that it was lawful for priests to marry. The time of his death is no where mentioned.

All the ancients, and all the moderns, have spoken highly of the abilities and learning of this father, and we cannot do better than quote some of the principal testimonies from both, as they will serve for a very good critique upon his works and character. Eusebius says, that he was one of the ablest Latin writers, and particularly insists upon his being thoroughly conversant in the Roman laws; which may incline one to think that, like his scholar, Cyprian, he was bred to the bar. Cyprian used every day to read something of his works, and, when he called for the book, said, "Give me my master," as Jerome relates upon the authority of a priest, who had it from Cyprian's secretary. Lactantius allows him to have been skilled in all kinds of learning, yet censures him as an harsh, inelegant, and obscure writer: "In omni genere literarum peritus, sed in loquendo parum facilis, & minus comptus, & multum obscurus [E]." Jerome, in his catalogue of ecclesiastical writers, calls him a man of a quick and sharp wit; and says, in his epistle to Magnus, that no author had more learning and subtilty; but in other places he reprehends his errors and defects; and, in his apology against Rufinus, "commends his wit, but condemns

[E] Lactant. lib. v. c. i.

lie heretics." Vicentius Lirinensis gives this character of him [F]: "Tertullian was," says he, "among the Latins, what Origen was among the Greeks; that is to say, the first and most considerable man they had. For what is more learned than he? what more versed both in ecclesiastical and profane knowledge? Has he not comprised in his vast capacious mind all the philosophy of the sages, the maxims of the different sects, with their histories, and whatever pertained to them? Did he ever attack any thing which he has not almost always either pierced by the vivacity of his wit, or overthrown by the force and weight of his reasonings? And who can sufficiently extol the beauties of his discourse, which is so well guarded and linked together by a continual chain of arguments, that he even forces the consent of those whom he cannot persuade? His words are so many sentences; his answers almost so many victories."

The moderns have spoken of Tertullian in much the same strain, only with somewhat more precision. We will quote the testimonies of two remarkable authors, who have given judgement of him, and in a different way; the one with regard to his nature and genius, the other concerning his style and manner of writing. The authors here meant are father Malebranche and Balzac. What Malebranche has said of him is curious, and deserves to be transcribed at large. This fine writer is treating of the force of the imagination; and upon this topic he observes, that "one of the greatest and most remarkable proofs of the influence which some imaginations have over others, is the power in certain authors of persuading without reason. For instance, the turn that Tertullian, Seneca, Montaigne, and some others give their words, has charms and lustre which dazzle the understandings of most men, though it be only a faint draught of fancy, and the shadow as it were of the imagination of those authors. Their words, as dead as they are, have more life and vigour than the reasons of others. They enter, they penetrate, they domineer over the soul in so imperious a manner, as to challenge obedience without being understood, and to have their orders submitted to before they are known. A man has a mind to believe, but he knows not what. When he would know precisely what he believes, or would believe; and approaches, as I may say, to view these phantoms; they vanish into smoke with all their gaudy drapery and lustre." Yet, though he mentions these writers as instances to his present purpose, he owns they have their beauties as well as defects; and he proceeds to settle the real merits of each. "Tertullian," says he, "was indeed a man of profound learning; but he had



more memory than judgement, greater penetration and extent of imagination than of understanding. There is no doubt that he was a visionary, and had all the qualities I have attributed to visionaries. The respect he had for the visions of Montanus, and for his prophetesses, is an incontestible proof of the weakness of his judgement. His fire, his transports, his enthusiasms upon the most trifling subjects, plainly indicate a distempered imagination. What irregular motions are there, in his hyperboles and figures! How many pompous and magnificent arguments, that owe all their force to their sensible lustre, and persuade many merely by giddying and dazzling the mind" He then gives examples out of his book "*De pallio*;" and concludes with saying, that "if justness of thought, with clearness and elegance of expression, should always appear in whatever a man writes, since the end of writing is to manifest the truth, it is impossible to excuse this author; who, by the testimony of even Salmasius, the greatest critic of our times, has laid out all his endeavours to become obscure; and has succeeded so well in what he aimed at, that this commentator was almost ready to swear, no man ever understood him perfectly."

What Balzac has said of Tertullian [G], regards his style and manner of writing; and is expressed thus, in a letter written to Rigaltius: "I expect," says he, "the Tertullian you are publishing, that he may learn me that patience, for which he gives such admirable instructions. He is an author, to whom your preface would have reconciled me, if I had an aversion for him; and if the harshness of his expressions, and the vices of his age, had dissuaded me from reading him: but I have had an esteem for him a long time; and as hard and crabbed as he is, yet he is not at all unpleasant to me. I have found in his writings that black light, which is mentioned in one of the ancient poets; and I look upon his obscurity with the same pleasure as that of ebony, which is very bright and neatly wrought. This has always been my opinion; for as the beauties of Africa are no less amiable, though they are not like ours, and as Sophonisba has eclipsed several Italian ladies, so the wits of that country are not less pleasing with this foreign sort of eloquence; and I shall prefer him to a great many affected imitators of Cicero. And though we should grant to nice critics that his style is of iron, yet they must likewise own to us, that out of this iron he has forged most excellent weapons: that he has defended the honour and innocence of Christianity; that he has quite routed the Valentinians, and struck Marcion to the very heart [H]." Our learned countryman Dr. Cave, has likewise shewn himself, still more than Balzac, an advocate for

[G] Liv. v. lett. ii.

[H] Hist. literar. vol. i. p. 92, Oxon. 1740.

Tertullian's style; and, with submission to Lactantius, who (as we have seen above) censured it as harsh, inelegant, and obscure, affirms, that "it has a certain majesty peculiar to itself, a sublime and noble eloquence seasoned abundantly with wit and satire, which, at the same time that it exercises the sagacity of a reader, highly entertains and pleases him: *Habet Tertulliani stilus majestatem quandam sibi propriam, & grandem eloquentiam sale & acumine plurimum conditam, quæ simul legentis ingenium exercet, & animum suaviter delectat.*"

The principal editors of this father, by which are meant those who have given editions of his works in one collected body, are Rhenanus, Pamellius, and Rigaltius: Rhenanus first published them at Basil in 1521, from two manuscripts which he had got out of two abbeys in Germany. As this editor was well versed in all parts of learning, and especially in ecclesiastical antiquity, so none have laboured more successfully than he in the explication of Tertullian; and Rigaltius has observed with reason, that he wanted nothing to have made his work complete, but more manuscripts: and though, says honest Du Pin, his notes have been censured by the Spanish inquisition, and put at Rome into the Index expurgatorius, yet this should not diminish the esteem we ought to have for him. Rhenanus's edition had been printed a great number of times, when Pamellius published Tertullian with new commentaries at Antwerp in 1579; and although this editor has been blamed for digressing too much to things foreign to his points, yet his notes are useful and learned. His edition, as well Rhenanus's, has been printed often, in various places. After these, the learned Rigaltius produced his edition in 1634, which is far preferable to either of the former; for, having some manuscripts and other advantages which the former editors wanted, he has given a more correct text. He has also accompanied it with notes, in which he has explained difficult passages, cleared some ancient customs, and discussed many curious points of learning. The greatest objection to this editor has been made by the Roman Catholics, who say, that he has occasionally made observations not favourable to the present practice of the church: but, says Du Pin, who, far from being a rigorous Catholic, as well as Rigaltius, "whatever exceptions may be made to his divinity, his remarks relating to grammar, criticism, and the explication of difficult passages, are excellent." In the mean time it is a general opinion, that, notwithstanding the labours of these learned men, there is still room for a more complete edition of Tertullian than any that has appeared; which, however, cannot well be expected, till the study of the fathers shall become more fashionable.

Besides the works in general, detached pieces of Tertullian have been edited by very learned critics. Salmasius bestowed a

very voluminous comment upon his small piece, "*De pallio*," the best edition of which is that of Leyden, 1656, in 8vo: but what constitutes its principal value now is a fine print of Salmaſius, placed at the beginning of it. His "*Apologeticus*," as it has been moſt read, ſo it has been the ofteneſt published of all this father's works. This Apology for Chriſtianity and its profeſſors, was written about the year 200, in the beginning of the perfecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addreſſed it to the ſenate: but it is more probable, that it was compoſed in Africa, as, indeed, he does not addreſs himſelf to the ſenate but to the proconſul of Africa, and the governors of the provinces. The beſt edition of it is that by Havercamp at Leyden, 1718, in 8vo.

TESTA (PIETRO), an Italian painter and engraver, was born at Lucca in 1659. It is thought that he began his ſtudies in his native city, but he was impatient to ſee Rome, where he became a diſciple of Dominichino. He was ſo attached to the purſuit of his profeſſion, that while he was copying the antiques at Rome, he forgot to provide for his own ſubſiſtence. He was relieved from great wretchedneſs by the compaſſion of Sandrart, who recommended him effectually to prince Giuſtiniani, and other patrons. Yet, with all his care in ſtudying the works of the ancients, he did not ſo acquire the graces of their deſigns as to tranſpoſe them into his own compoſitions; his colouring was bad, his manner very hard, his genius licentious, and his figures frequently extravagant in their proportions. He was unfortunately drowned in the Tiber, at the age of thirty-nine, in 1650, endeavouring to recover his hat, which had been blown into the river.

TEXTOR. See TIXIER.

THEMISTIUS, an ancient Greek orator and philoſopher, whoſe eloquence procured him the name of Euphrades[1], was of Paphlagonia, and flouriſhed in the fourth century. His father Eugenius was a man of noble birth, and an excellent philoſopher; and, like a good parent, was at the pains of training up his ſon under his own particular care and management. Themiftius taught philoſophy twenty years at Conſtantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himſelf in that city; but he returned ſoon, and ſettled at Conſtantinople, where he married, and had children. Themiftius was a Peripatetic, and tells us in one of his Orations, that he had choſen Ariſtotle for the arbiter of his opinions, and the guide of his life; yet he was not ſo bigoted to this maſter, but that he was well verſed in Plato, and was particularly ſtudious of the diction and manner

[1] Fabric. Biblic. Græc. vol. viii.

of this philosopher, as appears from his works. He had a great opinion of the necessity of sacrificing to the Graces; and he says in another Oration, "*Cum divino Platone verſor, cum Ariſtotele habito, ab Homero vix divellor*: I often conſeſſe with the divine Plato, I live with Ariſtotle, and I am very unwillingly ſeparated from Homer."

He had a vaſt intereſt and favour with ſeveral ſucceeding emperors. Conſtantine elected him into the ſenate in the year 355, ordered a brazen ſtatue to be erected to him in 361, and pronounced his philoſophy "the ornament of his reign." Julian made him preſect of Conſtantinople in 362, and wrote letters to him, ſome of which are ſtill extant. Jovian, Valens, Valentinian, and Gratian, ſhewed him many marks of eſteem and affection, and heard him with pleaſure haraſuing upon the moſt important ſubjects. Valens in particular, who was inclined to favour the Arians, ſuffered himſelf to be diverted by Themiſtius from perſecuting the orthodox; who repreſented to him the little reaſon there was to be ſurpriſed at a diverſity of opinions among the Chriſtians, when that was nothing in comparison of the differences among the heathens; and that ſuch differences ought never to terminate in ſanguinary meaſures. The orator's end was to perſuade to an univerſal toleration, and he obtained it. He was, indeed, of a very tolerating ſpirit; for, though an inveterate heathen, he maintained correſpondences and friendſhip with Chriſtians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him ſtill extant, calls him "the king of language and compoſition." Laſtly, the emperor Theodoſius made him again preſect of Conſtantinople in the year 384; and, when he was going into the Weſt, committed his ſon Arcadius to his inſpection and tutoring. He lived to be exceedingly old; but the preſiſe time of his death is not recorded. He has ſometimes been confounded with another Themiſtius, who was much younger than he, a deacon of Alexandria, and the founder of a ſect among Chriſtians.

More than thirty Oraſions of Themiſtius are ſtill extant, ſome of which had been publiſhed by Petavius; but the beſt edition is that, with a Latin verſion and notes by father Hardouin, at Paris, 1684, in folio. He wrote alſo commentaries upon ſeveral parts of Ariſtotle's works; which were publiſhed in Greek at Venice, in 1534, folio; Latin verſions were afterwards made by Hermolaus Barbarus, and others.

THEMISTOCLES, the great preſerver of Athens at the time of the Perſian invaſion, owed no part of his celebrity or influence to the accident of birth. He was born about 530, A. C. his father being Neocles, an Athenian of no illuſtrious family, and his mother an obſcure woman, a Thracian by birth (according to the beſt authorities), and not of the beſt character.

His

His disposition was naturally vehement yet prudent; and Plutarch says that he was pronounced very early by his preceptor, to be a person who would bring either great good or great evil to his country. Some of the ancients have said that he was dissolute in his youth, and for that reason disinherited; but this is positively denied by Plutarch. His ardent but honourable ambition was soon discovered; and contributed to put him on bad terms with Aristides, and some other leading men. He pushed himself forward in public business, and seeing that it was necessary for Athens to become a maritime power, persuaded the people to declare war against Ægina, and to build an hundred triremes. In these ships he exercised the people, and thus gave them those means of defence and aggrandizement which they afterwards employed with so much success. Yet it happened that he had no opportunity of distinguishing his military talents in his youth, being forty years of age at the time of the battle of Marathon; after which, he was frequently heard to say, "that the trophies of Miltiades disturbed his rest." As a judge, he was strict and severe; in which office, being asked by Simonides to make some stretch of power in his behalf, he replied, "Neither would you be a good poet if you transgressed the laws of numbers, nor should I be a good judge, if I should hold the request of any one more sacred than the laws." Themistocles had so much credit with the people, as to get his rival Aristides banished by ostracism. In the Persian war, it was he who first interpreted the wooden walls mentioned by the oracle, to mean the Athenian ships: by his contrivance the fleet of Xerxes was induced to fight in a most disadvantageous situation off Salamis, where it suffered a total defeat. For his whole conduct in this action he gained the highest honours, both at home and in Sparta. This was in 480, ten years after the battle of Marathon.

The power of Themistocles in Athens was confirmed for a time by this great exploit, and he earnestly pressed the rebuilding of the city, and the construction of new and more complete fortifications. The latter step gave alarm to the jealousy of Sparta; but Themistocles employing all his prudence to deceive the Lacedæmonians, and even going to Sparta in person as an ambassador, contrived to gain so much time, that the walls were nearly completed before the negociation was settled. With equal vigilance, patriotism, and sagacity, he superintended the improvement of the Athenian port named Piræus. After these, and other services to his country, Themistocles met with the return almost invariable in democratic governments, ingratitude. He was accused of aggrandizing his own power and wealth in a naval expedition, was finally implicated in the accusations proved against Pausanias in Sparta, and banished. He sought first  
the

the patronage of Admetus, king of the Molossi, and afterwards that of the king of Persia; by whom he was magnificently supported to his death, which happened about 465 years before our æra. His bones, in pursuance of his dying request, were carried into Attica, and privately buried there. The blemishes in the character and conduct, attributed to this great man, cannot, perhaps, with strict historical fidelity, be completely denied [K]; yet much allowance must be made for that party spirit, by which political worth so frequently suffered in Greece. In abilities, and in his actions, he was certainly one of the greatest men whom that country ever produced. "The mind of Themistocles," says the great historian Thucydides, "seems to have displayed the utmost force of human nature; for the evident superiority of his capacity to that of all other men was truly wonderful. His penetration was such, that from the scantiest information, and with the most instantaneous thought, he formed the most accurate judgement of the past, and gained the clearest insight into the future. He had a discernment that could develop the advantageous and the pernicious in measures proposed, however involved in perplexity and obscurity; and he had, no less remarkably, the faculty of explaining things clearly to others, than that of judging clearly himself. Such, in short, were the powers of his genius, and the readiness of his judgement, that he was, beyond all men, capable of directing all things, on every occasion." He died, according to Plutarch, in his sixty-fifth year; leaving a large progeny, to whom the bounty of the Persian monarch was continued. Many of them were, however, restored to their country. It is very commonly said, and Plutarch favours the notion, that he died by poison voluntarily taken: but Thucydides does not seem to credit the opinion, but rather to consider his death as natural.

THEOBALD (LEWIS), was born at Sittingbourn in Kent, in which place his father was an eminent attorney [L]. His grammatical learning he received at Isleworth in Middlesex, and afterwards applied himself to the law; but, finding that pursuit tedious and irksome, he quitted it for the profession of poetry. He engaged in a paper called "The Cenfor," published in Mist's "Weekly Journal;" and, by delivering his opinion with too little reserve concerning some eminent wits, exposed himself to their lashes and resentment. Upon the publication of Pope's Homer, he praised it in the most extravagant terms; but afterwards thought proper to retract his opinion, for reasons we cannot guess, and abused the very performance he had before affected to admire. Pope at first made Theobald the hero of his "Dunciad;" but afterwards, for reasons best known to

[K] Mitford's Greece, vol. ii. p. 370, 8vo.

[L] Cibber's Lives, vol. v.

himself, thought proper to disrobe him of that dignity, and bestow it upon another. In 1726, Theobald published a piece in octavo, called "Shakespear Restored:" of this, it is said, he was so vain as to aver, in one of Mist's "Journals," "that to expose any errors in it was impracticable;" and, in another, "that what ever care might for the future be taken, either by Mr. Pope, or any other assistants, he would give above five hundred emendations, that would escape them all." During two whole years, while Pope was preparing his edition, he published advertisements, requesting assistance, and promising satisfaction to any who would contribute to its greater perfection. But this restorer, who was at that time soliciting favours of him by letters, did wholly conceal that he had any such design till after its publication; which he owned in the "Daily Journal of Nov. 26, 1728." Theobald was not only thus obnoxious to the resentment of Pope, but we find him waging war with Mr. Dennis, who treated him with more roughness, though with less satire. Theobald, in "The Censor," N<sup>o</sup> 33, calls Dennis by the name of Furius. Dennis, to resent this, in his remarks on Pope's Homer, thus mentions him: "There is a notorious idiot, one Hight Whacum; who, from an under-spur-leather to the law, is become an understrapper to the play-house, who has lately burlesqued the Metamorphoses of Ovid, by a vile translation, &c. This fellow is concerned in an impertinent paper called the Censor." Such was the language of Dennis, when inflamed by contradiction.

In 1720, Theobald introduced upon the stage a tragedy called "The Double Falshood;" the greatest part of which he asserted was Shakspeare's. Pope insinuated to the town, that it was all, or certainly the greatest part, written, not by Shakspeare, but Theobald himself; and quotes this line,

"None but thyself can be thy parallel;"

which he calls a marvellous line of Theobald, "unless, says he, 'the play, called 'The Double Falshood,' be (as he would have it thought) Shakspeare's; but, whether this is his or not, he proves Shakspeare to have written as bad." The arguments which Theobald uses to prove the play to be Shakspeare's, are indeed, far from satisfactory. This "Double Falshood," was vindicated by Theobald, who was attacked again in "The Art of Sinking in Poetry." Here Theobald endeavoured to prove false criticisms, want of understanding Shakspeare's manner, and perverse cavilling in Pope: he justified himself and the great dramatic poet, and attempted to prove the tragedy in question to be in reality Shakspeare's, and not unworthy of him. Theobald, besides his edition of Shakspeare's plays, in which he

corrected with great pains and ingenuity many faults, was the author of several other dramatic pieces. Not less than twenty, printed or acted, are enumerated in the *Theatrical Remembrancer*. Dr. Farmer, in his Essay on the learning of Shakspeare, proved the Double Falselhood not to be by that poet, and conjectured it to be Shirley's.

THEOCRITUS, an ancient Greek poet, of whose family nothing is known, except that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly placed in the front of his works; which informs us also, that he was of Syracuse in Sicily. Two of his Idylliums ascertain his age, one addressed to Hiero king of Syracuse, another to Ptolemy Philadelphus of Egypt. Hiero began his reign in the second year of the 126th Olympiad, or about the 275th before Christ: and the commencement of the reign of Ptolemy Philadelphus is constantly fixed in the 123d Olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet seems to have manifested no great affection for letters. This is supposed to have been the occasion of Theocritus's sixteenth Idyllium, inscribed with Hiero's name; where the poet asserts the dignity of his profession, complains of the poor encouragement it met with, and artfully insinuates to the prince, what a brave figure he would have made in verse, had he been as good a patron, as he was an argument, to the Muses. It was probably Hiero's coldness and neglect, which caused Theocritus to leave Sicily for the Egyptian court, where king Ptolemy then sat, supreme president of arts and wit. We may conjecture that the poet met with kinder entertainment at Alexandria than he had experienced at Syracuse, from his famous panegyric on Ptolemy, which makes his seventeenth Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as something beyond the degree of common virtues and excellences. There are no further memorials of this poet's life to be gathered from his works, except his friendship with Aratus, the famous author of the "Phænomena;" to whom he addresses his sixth Idyllium, whose love he describes in the seventh, and from whom he borrows the pious beginning of the seventeenth. Theocritus has lain under a suspicion of having suffered an ignominious death, grounded on these lines of Ovid in the "Ibis," if the Ibis be Ovid's:

" Utve Syracosio præstrictâ fauce poetæ,  
Sic animæ laqueo sit vita clausa tuæ."

But is not certain that by the Syracusan poet Ovid means Theocritus. Some commentators upon the passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at; and others think that Ovid by a small



small mistake might confound Theocritus the rhetorician of Chios, who was also a poet, with Theocritus of Syracuse; for the former, as Plutarch and Macrobius testify [M], really was executed by king Antigonus, for being unseasonably and imprudently witty. He had been guilty of some high crime against this king, who it seems had but one eye: but, being assured by his friends that he should certainly obtain a pardon, as soon as he should appear to his majesty's eyes; "Nay then," cried he, "I am indisputably a dead man, if those be the conditions."

The compositions of this poet are distinguished among the ancients by the name of "Idyllia," in order to express the smallness and variety of their natures; they would now be called "Miscellanies, or Poems on several Occasions." The nine first and the eleventh are confessed to be true pastorals, and hence Theocritus has usually passed for nothing more than a pastoral poet: yet he is manifestly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his "Idyllia" cannot be called the songs of shepherds, yet they have certainly their respective merits. His pastorals doubtless ought to be considered as the foundation of his credit; upon this claim he will be admitted for the finisher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals usually do their copies. He has the same advantage in the pastoral, as Homer had in the epic poetry; and that was, to make the critics turn his practice into permanent rules, and to measure Nature herself by his accomplished model. As, therefore, to enumerate the glories of heroic poetry is the same thing as to cast up the sum of Homer's praises; so to set down the beauties of pastoral verse is only an indirect way of panegyricizing Theocritus. Theocritus, indeed, has in this respect been somewhat happier than Homer, as Virgil's Eclogues are confessed by all a more unequal imitation of his Idylliums, than his *Æneis* of the *Iliad*. Theocritus writes in the Doric dialect, which was very proper for his shepherds: "His rustic and pastoral Muse," says Quintilian, "dreads not only the forum, but even the city." The critic, however, did not in these words mean any reproach to Theocritus, as some have foolishly construed, for he was too good a judge of propriety; he knew, that this did not hinder the poet from being admirable in his way, "admirabilis in genere suo [N]," as he expressly calls him in the same sentence; nay, he knew that he could not have been admirable without this, and would certainly have thought very meanly of most modern pastorals, where shepherds and country louts

[M] Plut. Sympof. lib. ii.—Macrobi. Saturn. lib. vii. c. 3.

[N] Inst. orat. lib. x. c. 1.

are introduced holding insipid conversation with all the affected delicacy and refinement of court language and sentiment.

This poet was first published in folio, by Aldus at Venice, in 1495, and by Henry Stephens at Paris, in 1566, with other Greek poets, and without a Latin version: a neat edition also in Greek only was printed at Oxford, in 1676, 8vo. He was afterwards published with Latin versions, and more than once with the Greek scholia and the notes of Scaliger, Casaubon, Heinsius, &c. but the best edition is that of Oxford, 1699, 8vo. Since the former edition of this work, another has been printed at Oxford, 1770, in 2 vols. 4to. under the care of Mr. T. Warton.

THEODORE I. king of Corsica, baron Niewhoff, grandee of Spain, baron of England, peer of France, baron of the holy empire, prince of the Papal throne: for thus he styled himself[o]. “A man whose claim to royalty,” says an ingenious author, “was as indisputable, as the most ancient titles to any monarchy can pretend to be; that is, the choice of his subjects; the voluntary election of an injured people, who had the common right of mankind to freedom, and the uncommon resolution of determining to be free.”

March the 15th, 1736, whilst the Corsican mal-contents were sitting in council, an English vessel from Tunis, with a passport from our consul there, arrived at a port then in the possession of the mal-contents. A stranger on board this vessel, who had the appearance of a person of distinction, no sooner went on shore, but was received with singular honours by the principal persons, who saluted him with the titles of excellency, and viceroy of Corsica. His attendants consisted of two officers, a secretary, a chaplain, a few domestics and Morocco slaves. He was conducted to the bishop's palace; called himself lord Theodore; whilst the chiefs knew more about him than they thought convenient to declare. From the vessel that brought him were debarked ten pieces of cannon, 4000 fire-locks, 3000 pair of shoes, a great quantity of provisions, and coin to the amount of 200,000 ducats. Two pieces of cannon were placed before his door, and he had 400 soldiers posted for his guard. He created officers, formed twenty-four companies of soldiers, distributed among the mal-contents the arms and shoes he had brought with him, conferred knighthood on one of the chiefs, appointed another his treasurer, and professed the Roman Catholic religion. Various conjectures were formed in different courts concerning him. The eldest son of the pretender, prince Ragotski, the duke de Ripperda, comte de Bonneval, were each in their turns supposed to be this stranger; all Europe was puzzled; but the country of this stranger was soon disco-

vered: he was in fact a Prussian, well known by the name of Theodore Antony, baron of Niewhoff.

Theodore was a knight of the Teutonic order, had successively been in the service of several German princes, had seen Holland, England, France, and Portugal; gained the confidence of the great at Lisbon, and passed there for a *chargé des affaires* from the emperor. This extraordinary man, with an agreeable person, had resolution, strong natural parts, and was capable of any enterprise. He was about fifty years of age. Upon his first landing, the chiefs of the Corsicans publicly declared to the people, that it was to him they were to be indebted for their liberties, and that he was arrived in order to deliver the island from the tyrannical oppressions of the Genoese. The general assembly offered him the crown, not as any sudden act into which they had been surprised, but with all the precaution that people could take to secure their freedom and happiness under it. Theodore, however, contented himself with the title of governor-general. In this quality he assembled the people and administered an oath for preserving eternal peace among themselves; and severely did he exact obedience to this law.

He was again offered the title of king: he accepted it the 15th of April, 1736, was crowned king of Corsica, and received the oath of fidelity from his principal subjects, and the acclamations of all the people. The Genoese, alarmed at these proceedings, publicly declared him and his adherents guilty of high treason; caused it to be reported, that he governed in the most despotic manner, even to the putting to death many principal inhabitants, merely because they were Genoese; than which nothing could be more false, as appears from his manifesto, in answer to the edict. Theodore, however, having got together 25,000 men, found himself master of a country where the Genoese durst not appear: he carried Porto Vecchio, and, May the 3d, blocked up the city of Bastia, but was soon obliged to retire. He then separated his force, was successful in his conquests, and came again before Bastia, which soon submitted to him. His court grew brilliant, and he conferred titles of nobility upon his principal courtiers.

Towards July, murmurs were spread of great dissatisfactions, arising from the want of Theodore's promised succours: on the other hand, a considerable armament sailed from Barcelona, as was supposed in his favour. At the same time France and England strictly forbade their subjects in any way to assist the mal-contents. Sept. the 2d, Theodore presided at a general assembly, and assured his subjects anew of the speedy arrival of the so much wanted succours. Debates ran high; and Theodore was given to understand, that before the end of October he must resign the sovereign authority, or make good his promise.

He received in the mean time large sums, but nobody knew whence they came: he armed some barques, and chased those of the Genoese which lay near the island. He now instituted the Order of Deliverance, in memory of his delivering the country from the dominion of the Genoese. The monies he had received he caused to be new coined; and his affairs seemed to have a promising aspect: but the scene presently changed.

In the beginning of November, he assembled the chiefs; and declared, that he would not keep them longer in a state of uncertainty, their fidelity and confidence demanding of him the utmost efforts in their favour; and that he had determined to find out in person the succours he had so long expected. The chiefs assured him of their determined adherence to his interests. He named the principal among them to take the government in his absence, made all the necessary provisions, and recommended to them union in the strongest terms. The chiefs, to the number of forty-seven, attended him with the utmost respect, on the day of his departure, to the water-side, and even on board his vessel; where, after affectionately embracing them, he took his leave, and they returned on shore, and went immediately to their respective posts which he had assigned them; a demonstrative proof this, that he was not forced out of the island, did not quit it in disgust, or leave it in a manner inconsistent with his royal character.

Thus ended the reign of Theodore, who arrived in a few days disguised in the habit of an abbé at Livonia, and thence, after a short stay, conveyed himself nobody knew whither. The next year, however, he appeared at Paris; was ordered to depart the kingdom in forty-eight hours; precipitately embarked at Rouen, and arrived at Amsterdam, attended by four Italian domestics; took up his quarters at an inn; and there two citizens arrested him, on a claim of 16,000 florins. But he soon obtained a protection, and found some merchants, who engaged to furnish him with a great quantity of ammunition for his faithful islanders. He accordingly went on board a frigate of fifty-two guns, and 150 men; but was soon afterwards seized at Naples in the house of the Dutch consul, and sent prisoner to the fortress of Cueta. This unhappy king, whose courage had raised him to a throne, not by a succession of bloody acts, but by the free choice of an oppressed nation, for many years struggled with fortune; and left no means untried, which policy could attempt, to recover his crown. At length he chose for his retirement this country, where he might enjoy that liberty, which he had so vainly endeavoured to fix to his Corsicans: but his situation here, by degrees, grew wretched; and he was reduced so low, as to be several years before his death, a prisoner for debt in the King's-bench.

To the honour of some private persons, a charitable contribution was set on foot for him, in 1753; and, in 1757, at the expence of a gentleman, a marble monument was erected to his memory in the church-yard of St. Anne's, Westminster, with the following inscription:

Near this place is interred  
Theodore king of Corsica;  
Who died in this Parish Dec. 11,  
1756,  
Immediately after leaving  
The King's-bench prison,  
by the benefit of the Act of Insolvency:  
In consequence of which,  
He registered his kingdom of Corsica  
for the use of his creditors.

The grave, great teacher, to a level brings  
Heroes and beggars, galley slaves, and kings.  
But Theodore this moral learn'd ere dead:  
Fate pour'd its lesson on his living head;  
Bestow'd a kingdom, and deny'd him bread.

THEODORET, an illustrious writer of the church [P], was born at Antioch about the year 386, of parents distinguished by their piety as well as by their wealth. His birth was accompanied with miracles before and after, which he himself relates in his "Religious History;" for, if we may believe him, as Du Pin, though a Papist, very wisely puts in, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a son, and bring him into the world. When the holy anchorite promised her this blessing, she engaged herself on her part to devote him to God; and accordingly calling him Theodoretus, which signifies either given by God, or devoted to God, he was sent at seven years of age to a monastery, where he learned the sciences, theology, and devotion. He had for his masters Theodorus of Mopsuestia, and St. John Chrysostom, and made under them a very uncommon progress. His learning and goodness becoming known to the bishops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exercises of a religious life with the function of a clergyman. After the death of his parents, he distributed his whole inheritance to the poor, and reserved nothing at all to himself. The bishopric of Cyrus becoming vacant about 420, the bishop of Antioch ordained Theodoret against his

[P] Fabric. Bibl. Græc. lib. v. c. 11.—Tillemont, Du Pin, Cave, &c.

will, and sent him to govern that church. Cyrus was a city of Syria, in the province of Euphratesia, an unpleasant and barren country, but very populous. The inhabitants commonly spake the Syriac tongue, few of them understanding Greek; they were almost all poor, rude, and barbarous; many of them were engaged in profane superstitions, or in such gross errors as rendered them more like Heathens than Christians. The learning and worth of Theodoret, which were really very great, seemed to qualify him for a better see; yet he remained in this, and discharged all the offices of a good bishop and good man. He was afterwards engaged in the Nestorian quarrels, very much against his will; but, as soon as he could free himself, retired to his see, spent his life in composing books and doing good acts, and died there in 457, aged seventy and upwards. He wrote "Commentaries upon the Holy Scriptures;" an "Ecclesiastical History;" a "Religious History," containing the lives and praises of thirty monks, and several other things, which are still extant.

Great encomiums have been bestowed upon this writer, "Of all the fathers," says Du Pin, "who have composed works of different kinds, Theodoret is one of those who hath succeeded the very best in every kind. Some have been excellent writers in matters of controversy, but bad interpreters of Scripture; others have been good historians, but bad divines; some have had good success in morality, who have had no skill in doctrinal points; those who have applied themselves to confute Paganism by their own principles and authors, have usually had little knowledge in the mysteries of our religion; and lastly, it is very rare for those who have addicted themselves to works of piety to be good critics. Theodoret had all these qualities; and it may be said, that he hath equally deserved the name of a good interpreter, divine, historian, writer in controversy, apologist for religion, and author of works of piety. But he hath principally excelled in his compositions on Holy Scripture; he hath outdone almost all other commentators in that kind, according to the judgement of the learned Photius. His style, saith that able critic, is very proper for a commentary; for he explains, in just and significant terms, whatsoever is obscure and difficult in the text, and renders the mind more fit to read and understand it by the pleasantness and elegance of his discourse. He never wearies his reader with long digressions, but on the contrary labours to instruct him clearly, neatly, and methodically, in every thing that seems hard. He never departs from the purity and elegance of the Attic dialect, unless when he is obliged to speak of abstruse matters, to which the ears are not accustomed: for it is certain that he passes over nothing that needs explication; and it is almost impossible to  
find

find any interpreter who unfolds all manner of difficulties better, and leaves fewer things obscure. We may find many others who write elegantly and explain clearly, but we shall find few, who have forgotten nothing which needed illustration, without being too diffuse, and without running out into digressions, at least such as are not absolutely necessary to clear the matter in hand. Yet this is what Theodoret has observed throughout his commentaries, in which he hath opened the text admirably well by his accurate inquiries." As this extract from Du Pin may seem to favour of panegyric a little, we will qualify it with a passage from Beaufobre, a learned and judicious protestant, who, in his History of the Manichees, speaks of this father in the following terms [Q]: "Theodoret is, in my opinion, one of the most valuable of the fathers. He is learned; he reasons well, especially in his dialogues against the Greek heresies of his times: he is a good literal interpreter of the Scriptures. I cannot help admiring his prudence and moderation, when I consider that he ended his Ecclesiastical History at the time when the Nestorian quarrels, in which he was so deeply interested, began. But, I fear, his zeal against heretics imposed upon him almost as much, as his admiration for the heroes of the ascetic life, with whom he was charmed. Monasteries have undoubtedly sent forth great men into the world, but these disciples of the monks contracted there in their youth a superstitious disposition, which is hardly ever thrown off; and the weak side of this able man seems to have been an excessive credulity."

The works of Theodoret were published in Greek and Latin, by father Sirmond, at Paris, 1642, in 4 vols. folio; to which the Jesuit Garner added, in 1684, a fifth, consisting of other pieces, which had never been printed before, of supposititious pieces, learned dissertations, and an account of the life, principles, and writings of Theodoret. The "Ecclesiastical History" of Theodoret, which is divided into five books, is a kind of supplement to Socrates and Sozomen, as being written after theirs, about anno 450. It begins where Eusebius leaves off, that is, at the rise of the Arian heresy in 322, and ends with 427, before the beginning of the Nestorian heresy. It has been translated and published by Valesius, with Eusebius and the other ecclesiastical historians, and republished with additional notes, by Reading, at London, 1720, in 3 vols. folio.

THEOGNIS, an eminent Greek poet, was born in the fifty-ninth Olympiad, or about 550 years before Christ [R]. He calls himself a Megarian, in one of his verses;

[Q] See Jortin's Remarks on Eccles. Hist. vol. iii.

[R] Fabric. Bibl. Græc. vol. i.—Kennet's Lives of the Greek poets.

But then he cannot be understood of Megara in Sicily, as some have imagined; because, when he reckons up his travels, he puts Sicily among the foreign countries he visited. He means Megara in Achaia, as appears also from his own verses, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the same Megara, Alcathoe. We have a moral work of his extant, of somewhat more than a thousand lines, which is acknowledged to be an useful summary of precepts and reflections; which, however, has so little of the genius and fire of poetry in it, that, as Plutarch said, it may more properly be called *Carmen* than *Poëma* [R]. In short, these *Ἦμναι*, *Sententiæ*, or *Precepts*, are collected in the simplest manner, without the least ornament or disguise; and, as we know they were chiefly employed in the instruction of children, so it is reasonable to suppose they were put into verse, merely for the sake of assisting the memory. Athenæus reckons this author among the most extravagant voluptuaries, and cites some of his verses to justify the censure; and Suidas, in the account of his works, mentions a piece entitled, “Exhortations, or Admonitions,” which he says was stained with a mixture of impure love and dishonest notions. The verses we have at present are, however, entirely free from any thing of this kind, which has made some imagine that they were not left in this good condition by the author, but that the lewd and gross passages may have been taken out, and the void spaces filled up with wiser and graver sentences. They have been very often printed both with and without Latin versions, and are to be found in all the collections of the Greek minor poets.

THEOPHANES (PROKOPOVITCH), an historian who may be ranked among those to whom Russia is chiefly indebted for the introduction of polite literature, was the son of a burgher of Kiof; born in that city June 9, 1681, and baptised by the name of Elisha [s]. Under his uncle Theophanes, rector of the seminary in the Bratkoï convent at Kiof, he commenced his studies, and was well grounded in the rudiments of the Greek, Latin, and Hebrew tongues. Though his uncle died in 1692, he completed his education in that seminary; and in 1698, in the eighteenth year of his age, he travelled into Italy. He resided three years at Rome, where, beside a competent knowledge of Italian, he acquired a taste for the fine arts, and improved himself in philosophy and divinity. Upon his return to Kiof, he read lectures on the Latin and Sclavonian art of poetry in the same seminary in which he had been educated: and, with the monastic habit, assumed the name of Theophanes. Before he had attained the 25th year of his age, he was ap-

[R] In libro de legend poet.

[s] Coxæ's Travels into Russia, vol. II. p. 139.



pointed præfect, the second office in the seminary, and professor of philosophy. In 1706, he distinguished himself by speaking a Latin oration before Peter the Great; and still more by a sermon which, in 1709, he preached before the same monarch after the battle of Pultawa. Having once attracted the notice, he soon acquired the protection of Peter, who was so captivated with his great talents, superior learning, and polite address, as to select him for a companion in the ensuing campaign against the Turks; a sure prelude to his future advancement. In 1711, Theophanes was nominated abbot of Bratskoi, rector of the seminary, and professor of divinity. His censures against the ignorance and indolence of the Russian clergy, and his endeavours to promote a taste for polite literature among his brethren, rendered him a fit instrument in the hands of Peter for the reformation of the church, and the final abolition of the patriarchal dignity. He was placed at the head of the synod, of which ecclesiastical establishment he himself drew the plan; was created bishop of Plescof; and, in 1720, archbishop of the same diocese: soon after the accession of Catharine he was consecrated archbishop of Novogorod and metropolitan of all Russia; and died in 1736. Beside various sermons and theological disquisitions, he wrote a treatise on rhetoric, and on the rules for Latin and Slavonian poetry; he composed verses in the Latin language; and was author of a "Life of Peter the Great," which unfortunately terminates with the battle of Pultawa. In this performance the prelate has, notwithstanding his natural partiality to his benefactor, avoided those scurrilous abuses of the contrary party, which frequently disgrace the best histories; and has been particularly candid in his account of Sophia. Peter, from a well-grounded experience, had formed such a good opinion of the talents of Theophanes, as to employ him in composing the decrees which concerned theological questions, and even many that related to civil affairs. Theophanes may be said, not only to have cultivated the sciences, and to have promoted them during his life, but likewise to have left a legacy to his countrymen, for their further progress after his decease, by maintaining in his episcopal palace fifty boys, whose education he superintended: under his auspices they were instructed in foreign languages, and in various branches of polite knowledge, which has been hitherto censured by as many profane acquisitions: thus transmitting the rays of learning to illuminate future ages and a distant posterity [T].

## THEOPHILUS,

[T] For the history of Theophanes, Mr. Coxe has followed implicitly Muller, whose fidelity and accuracy always appear to him unquestionable. Monf. Le Clerc

differs from Mr. Muller in relating the earliest part of this prelate's life. He also informs us, that Theophanes persuaded Peter to introduce the Protestant religion into

THEOPHILUS, a writer and bishop of the primitive church, was educated a heathen, and afterwards converted to Christianity [u]. Some have imagined that he is the person to whom St. Luke dedicates the "Acts of the Apostles," but they were grossly mistaken; for this Theophilus was so far from being contemporary with St. Luke and the apostles, that he was not ordained bishop of Antioch till anno 170, and he governed this church twelve or thirteen years. He was a vigorous opposer of certain heretics of his time, and composed a great number of works, all of which are lost, except three books to Autolycus, a learned Heathen of his acquaintance, who had undertaken to vindicate his own religion against that of the Christians. The first book is properly a discourse between him and Autolycus, in answer to what this Heathen had said against Christianity. The second is to convince him of the falshood of his own, and the truth of the Christian religion. In the third, after having proved that the writings of the Heathens are full of absurdities and contradictions, he vindicates the doctrine and the lives of the Christians from those false and scandalous imputations which were then brought against them. Lastly, at the end of his work, he adds an historical chronology from the beginning of the world to his own time, to prove, that the history of Moses is at once the most ancient and the truest; and it appears from this little epitome, how well this author was acquainted with profane history. These three books are filled with a great variety of curious disquisitions concerning the opinions of the poets and philosophers, and there are but few things in them relating immediately to the doctrines of the Christian religion. Not that Theophilus was ignorant of these doctrines; but, having composed his works for the conviction of a Pagan, he insisted rather on the external evidence or proofs from without, as better adapted, in his opinion to the purpose. His style is elegant, and the turn of his thought very agreeable; and this little specimen is sufficient to shew, that he was indeed a very eloquent man.

The piece is entitled, in the Greek manuscripts, "The books of Theophilus to Autolycus, concerning the faith of the Christians, against the malicious detractors of their religion." They were published, with a Latin version, by Conradus Gesner, at Zurich, in 1546. They were afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636; then pub-

lished into Russia; and that the emperor was inclined to follow his advice, but was prevented by his death. This important anecdote Mr. Coxe would not venture to adopt, (though he could not controvert it,) as the ingenious author has not cited his

authority. See Le Clerc's Hist. Anc. de Russie, p. 262; and Hist. Mod. p. 65, 66.

[u] Fabric. Bibl. Græc. lib. v. c. 1. — Cave. Hist. literar. vol. I.

lished at Oxford, 1684, in 12mo, under the inspection of Dr. Fell; and, lastly, by Jo. Christ. Wolfius, at Hamburgh, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the first who applied the term Trinity to express the three persons in the Godhead.

THEOPHRASTUS, a great philosopher of antiquity, was the son of a fuller at Eresus, a city in Lesbos [x]. His first master was Leucippus, not the famous Leucippus, who was a scholar of Zeno, but of his own town and country: from whence he went to Plato's school at Athens, and afterwards settled in Aristotle's, where he soon distinguished himself from the rest of his disciples. His new master, charmed with the readiness of his wit, and sweetness of his elocution, changed his name, which was Tyrtamus, to that of Euphrastus, which signifies one who speaks well; but this name not sufficiently expressing the great estimation he had for the beauty of his genius and language, he afterwards called him Theophrastus, which is "one whose language is divine." This agrees with Cicero's sentiments of this philosopher, in his book "*De claris oratoribus*." "Who is there," says he, "more fertile than Plato? Philosophers say, that Jupiter, were he to speak Greek, would speak in his manner. Who more nervous than Aristotle? more sweet than Theophrastus?" In some of his epistles to Atticus, he calls him his friend; and says, that his works were familiar to him, and that the reading of them had afforded him abundance of pleasure. Aristotle relates concerning him and Calisthenes, another of his scholars, what Plato had said of Aristotle himself and Xenocrates, that "Calisthenes had a dull invention and sluggish fancy, and that Theophrastus, on the contrary, was so sprightly, acute, and penetrating, as to comprehend at once all that was to be known of a thing: so that the one wanted spurs to prick him forward, the other reins to hold him in."

It is said that Aristotle's scholars, observing their master to grow in years, and with no prospect of living much longer, begged of him to name his successor; and as he had only two persons in the school on whom the choice could fall, Menedemus the Rhodian, and Theophrastus the Lesbian, he determined his choice in the following manner: he ordered wine to be brought him of Rhodes and Lesbos, and tasting of both said, that they were excellent in their kind; the first indeed strong, but that of Lesbos more pleasant, and to which, therefore, he gave the preference: by which his scholars understood that he spake not of the wine, but of his successor. Others relate, that Aristotle made this choice upon his privately withdrawing from Athens to

[x] Diogenes Laërtius, de vit. philosoph. — Fabric. Bibl. Græc. tom. II.

Chalcis; which he did, lest the Athenians should proceed against him, as they had proceeded against Socrates, for having spoken irreverently of their gods.

Whatever was the cause, Theophrastus succeeded Aristotle in the 2d year of the 114th Olympiad, or about 324 before Christ; and his name became so famous through all Greece, that he had, soon after, near two thousand scholars. In the fourth year of the 118th Olympiad, Sophocles, not the tragic poet, but son of Amphicliides, who was at that time chief magistrate, procured a law to be made, prohibiting, upon pain of death, any philosopher to teach in the public schools, unless he was licenced by the senate and people. This law was made under a pretext of regulating the government, and hindering public assemblies, but in reality to annoy Theophrastus. By this decree he banished all the philosophers out of the city, and Theophrastus among the rest; but the year following Philo, a disciple of Aristotle, accused Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philosophers; by which means Theophrastus returning, was reinstated in his school. He was in this more fortunate than Aristotle, who was forced to submit to his prosecutor Eurymedon; and he was so much honoured by the Athenians, that Agnonides, accusing him of impiety, very hardly escaped from being fined himself: and indeed the character given of him is, that he was a man of singular prudence, zealous for the public good, laborious, officious, affable, liberal. Plutarch says[y], when Erefus was oppressed with tyrants, who had usurped the government, that he joined with his countrymen Phidias, not the famous statuary, and out of his own estate contributed with him to arm those who had been banished; who, re-entering the city, expelled the traitors, and restored the whole isle of Lesbos to its liberty.

His many and excellent accomplishments did not only acquire him the good-will of the people, but the esteem and familiarity of kings. He was the friend of Cassander, successor of Antipater, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, son of Lagus, and first king of Egypt, kept a constant correspondence with this philosopher. At last he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians assisted at his funeral. Cicero says[z], that Theophrastus “complained of nature, as he lay upon his death-bed, for having given to deers and crows so long a life, which was useless to them, while she had allotted men an extreme short life, though it was of the greatest consequence to them to live long: since, if the age of men was ex-

[y] Plutarch. *advers. Coloten.*

[z] *Tusculan. quæst. lib. III.*

tended to a greater number of years, their lives would be improved by an universal knowledge, and all arts and sciences brought to perfection." And St. Jerom assures us, that, "at one hundred and eleven years of age, Theophrastus lamented that he was to die, just when he began to know how to live." But he had, in fact, much more reason to complain of his philosophy, for suffering him to bemoan himself in so ridiculous a manner; and for not having taught him to think more justly and worthily of the natural order and constitution of things. Men spend long lives in superfluous and vain pursuits, and then complain they have not time enough for necessary acquisitions: whereas they have, as it is very reasonable to suppose, more than enough to acquire all that belongs to the perfection and happiness of their natures. Theophrastus talked much better sense to his scholars, when they came to him just before he died, and asked him if he had any thing to say to them. "Nothing," answered he, "but that the life of man loseth many pleasures for the sake of glory; that nothing is more unprofitable than the love of fame, which promiseth great things at a distance, but deceiveth in the possession: therefore, my disciples, be content. If you can condemn the esteem of men, which, considering how it is usually bestowed, is not worth having, you will save a great deal of trouble and wearisomeness: and if it abate not your endeavours, honour may still happen to be your reward. Remember only, that in life there are many useless things, and but few which tend to a solid good." These were his last words, and wise ones too.

In imitation of his master Aristotle, he composed an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this respect. Diogenes Laertius reckons up more than two hundred different tracts, and the subjects of which they treated; but the greatest part are lost. Those that remain are, nine books of the "History of plants;" six of the "Causes of plants;" a book "Of stones;" "Of winds;" "Of fire;" "Of honey;" "Of the signs of fair weather;" "Of the signs of tempests;" "Of the signs of rain;" "Of smells;" "Of sweat;" "Of the vertigo;" "Of weariness;" "Of the relaxation of the nerves;" "Of swooning;" "Of fish which live out of water;" "Of animals which change their colour;" "Of animals which are born suddenly;" "Of animals subject to envy;" and, "The characters of men." These are what remain of his writings: among which the last, namely, "The characters of men," has been by far the oftenest printed, and the most read; as indeed it is fitted to entertain all readers, while the rest belong only to men of science.

THEOPHYLACT, archbishop of Achridia, and metropolitan of all Bulgaria, an eminent ecclesiastical writer, flourished

in the eleventh century. He was born and educated at Constantinople. After he was made bishop he laboured diligently to extend the faith of Christ in his diocese, when there were still many infidels; but met with much difficulty, and many evils of which he occasionally complains in his epistles. He was bishop in 1077, and probably some years earlier. How long he lived is uncertain. The works of this bishop are various. 1. "Commentaria in quatuor Evangelia," folio, Paris, 1631. These as well as the rest of his commentaries are very much taken from St. Chrysostom. 2. "Commentaries on the Acts of the Apostles," Greek and Latin, published with some orations of other fathers, Colon. 1568. 3. "Commentaries on St. Paul's epistles," Greek and Latin, folio, Londini, 1636. 4. "Commentaries on Four of the Minor Prophets:" namely, Habbakuk, Jonas, Nahum, and Hosea, 8vo, Latin, Paris, 1589. The commentaries of Theophylact on all the twelve minor prophets are said to be extant in Greek, in some public library on the continent. 5. "Seventy-five Epistles," published in Greek, with notes, by John Meursius, 4to, Leyden, 1617. They are also in the Bibliotheca Patrum. 6. Three or four smaller tracts, some of which are rather doubtful.

THEVENOT (MELCHISEDEC), librarian to the king of France, and a celebrated writer of travels, was born at Paris in 1621 [A], and had scarcely gone through his academical studies, when he discovered a strong passion for visiting foreign countries. At first he saw only part of Europe; but then he took great care to procure very particular informations and memoirs from those who had travelled over other parts of the globe, and out of those composed his "Voyages and Travels." He laid down, among other things, some rules, together with the invention of an instrument, for the better finding out of the longitude, and the declination of the needle; and some have thought, that these are the best things in his works, since travels related at second-hand can never be thought of any great authority or moment; not but Thevenot travelled enough to relate some things upon his own knowledge. Another passion in him, equally strong with that for travelling, was to collect scarce books in all sciences, especially in philosophy, mathematics, and history; and in this he may be said to have spent his whole life. When he had the care of the king's library, though it is one of the best furnished in Europe, he found two thousand volumes wanting in it, which he had in his own. Besides printed books, he brought a great many manuscripts in French, English, Spanish, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkish, and Persian. The marbles presented to him by Mr. Nointel, at his return from his embassy to

Constantinople, upon which there are bas-reliefs and inscriptions of almost two thousand years old, may be reckoned among the curiosities of his library. He spent most of his time among his books, without aiming at any post of figure or profit; he had, however, two honourable employments; for he assisted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a slow fever in 1692, and died October the same year at the age of seventy-one. According to the account given, he managed himself very improperly in this illness: for he diminished his strength by abstinence, while he should have increased it with hearty food and strong wines, which was yet the more necessary on account of his great age. "Thevenot's Travels into the Levant, &c." were published in English, in the year 1687, folio; they had been published in French, at Paris, 1663, folio. He wrote also "L'Art de nager," the Art of Swimming, 12mo, 1696.

THIERS (JOHN BAPTIST), a learned doctor of the Sorbonne, and a celebrated writer of the seventeenth century, was born at Chartres, about 1636. He professed belles-lettres at Paris, and became curate of Vibray, in the diocese of Mans, where he composed several of his works, and where he died in February 28, 1703, aged sixty-five. He left a great many works which are now but seldom read, though they are very learned and very often singular.

"The History of Perukes," is one of his most known and curious books. He designed it against those ecclesiastics, who were not contented to wear their own hair. The year 1629, (says he) is the epoch of perukes in France. He maintains, that no clergyman wore a peruke before the year 1660, and pretends that there is no instance of it in antiquity. He observes, that cardinal de Richelieu was the first who wore a *calot*; and that the bishop of Evreux having prefixed to the life of St. Francis de Sales, (which he presented to pope Alexander VIII.) a print wherein that saint appeared with a leather cap on, the pope had much ado to accept that book, attended with such an irregularity. M. Thiers exclaims against those ecclesiastics, who powder their perukes, and wear them of a different colour from their own hair. He answers the arguments, that may be alledged in favour of the clergy. As for what concerns their beard and their bands; he says, no ecclesiastic wore a band before the middle of last century. There have been many variations about their beard. Sometimes shaving was looked upon as a kind of effeminacy, and a long beard appeared very suitable with the sacerdotal gravity; and sometimes a venerable beard was accounted a piece of pride and stateliness. When cardinal d'Angennes went about to take possession of his bishopric of Mans in 1556 he wanted

an exprefs order from the king to be admitted with his long beard, which he could not refolve to cut. M Thiers acknowledges thofe variations about the beard; but he maintains, that the difcipline has been conftant and uniform as to perukes; and therefore, he fays, they ought to be laid afide, and befeeches the pope and the king to fupprefs fuch a novelty.

Among his other works are, 2. "Traité des Superftitions qui regardent les Sacremens," 4 vols. 12mo, a book efteemed agreeable and ufeful by thofe of his own communion. 3. "Traité de l'exposition du Saint Sacrement, de l'Autel," 1663, 12mo. Some have efteemed this his beft production. Many other articles are enumerated by his biographers, but few of them interefting in this country.

THIRLBY (STYAN), L L. D, a very ingenious and learned Englifh critic, was the fon of Mr. Thirlby, vicar of St. Margaret's in Leicefter, and born about 1692 [E]. He received his education firft at Leicefter, under the Rev. Mr. Kilby, from whofe School he was fent in three years to Jefus College, Cambridge, and fhewed early in life great promifes of excellencé. From his mental abilities no fmall degree of future eminence was prefaged: but the fond hopes of his friends were unfortunately defeated by a temper which was naturally indolent and quarrellfome; and by an unhappy addiétion to drinking. Among his early productions of ingenuity was a Greek copy of verfes on the Queen of Sheba's vifit to Solomon. He published "An answer to Mr. Whifton's Seventeen Suspitions concerning Athanasius, in his Historical Preface, 1712 [C];" and obtained a fellowship of his college by the exprefs defire of Dr. Afhton, who faid, "he had had the honour of ftudying with him when young:" though he afterwards fpoke very contemptuoufly of him [D] as the editor of "Justin Martyr," which appeared in 1723, in folio; and the dedication to which has always been confidered as a mafterly production, in ftyle particularly. Thus far Mr. Thirlby went on in the divinity line; but his verfatility led him to try the round of what are called the learned profefſions. His next purfuit was phyſic, and for a while he was called "Doctor." He then ftudied the civil law, in which he lectured while the late Sir Edward Walpole was his pupil; but he was a carelefs tutor, ſcarcely ever reading lectures. The late learned Dr. Jortin, who was one of his pupils, was very early in life recommended by him to tranſlate ſome of Euſtathius's notes for

[E] Anecdotes of Bowyer, p. 31; enlarged by ſubſequent communications.

[C] "Written by one very young, and, he may add, at ſuch broken hours as many neceſſary avocations and a very unſettled ſtate of health would ſuffer him to beſtow

upon them." PREFACE.—It appears by another tract in this controverſy, that Mr. Thirlby was then "about 20 years old."

[D] The proof of this aſſertion reſts on a letter of Dr. Afhton, annexed to this article, p. 372.



the use of "Pope's Homer," and complained "that Pope having accepted and approved his performance, never testified any curiosity or desire to see him [E]." The civil law line displeasing him, he applied to common law, and had chambers taken for him in the Temple by his friend Andrew Reid, with a view of being entered of that society, and being called to the bar; but of this scheme he likewise grew weary. He came, however, to London, to the house of his friend sir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May, 1741, a sinecure place, worth about 100l. per annum. While he was in sir Edward's house, he kept a miscellaneous book of memorables, containing whatever was said or done amiss by Sir Edward or any part of his family. The remainder of his days were passed in private lodgings, where he lived in a very retired manner, seeing only a few friends, and indulging occasionally in excessive drinking, being sometimes in a state of intoxication for five or six weeks together; and, as is usual with such men, appeared to be so even when sober; and in his cups he was jealous and quarrelsome. An acquaintance who found him one day in the streets haranguing the crowd, and took him home by gentle violence, was afterwards highly esteemed by Thirlby for not relating the story. He contributed some notes to Theobald's Shakspeare; and afterwards talked of an edition of his own. Dr. Jortin undertook to read over that Poet, with a view to mark the passages where he had either imitated Greek and Latin writers, or at least had fallen into the same thoughts and expressions. Thirlby, however, dropt his design; but left a Shakspeare, with some abusive remarks on Warburton in the margin of the first volume, and a very few attempts at emendations; which sir Edward Walpole, to whom he bequeathed all his books and papers, lent to Dr. Johnson when he was preparing his valuable edition of "Shakspeare" for the press; and the name of Thirlby appears in it as a commentator. He died Dec. 19, 1753,

As the edition of "Justin Martyr" was the *magnum opus* of Dr. Thirlby, and he is a writer of whom little has ever hitherto been said, this article shall be enlarged with the opinions of some eminent scholars on that performance.

"The learned Mr. Thirlby, fellow of Jesus college, is publishing a new edition of 'Justin Martyr's two Apologies,' and his 'Dialogue with Trypho the Jew.' The Greek text will be printed exactly according to R. Stephens's edition. The version is Langius's, corrected in innumerable places. On the same page with the text and version are printed the notes and emendations of the Editor, with select notes of all the former editors,

[E] See Dr. Johnson's Life of Pope, first edition, p. 65; and see also a Letter of Fenton, in the "Additions to Pope." Vol. II. p. 116.

and of Scaliger, Caufabon, Salmafius, Capellus, Valefius, and other learned men. The moft felected places have been collated with the MS. from which R. Stephens's edition was taken, and the variations are inferted in their proper places. At the end are bifhop Pearfon's notes from the margin of his book, and Dr. Davis's notes upon the firft 'Apology;' both now firft printed." Mr. BOWYER, in "Bibliotheca Literaria," N<sup>o</sup> I. p. 47.

"You are much miftaken in thinking Thirlby wants fome money from you (though in truth he wants): you are only taken in to adorn his triumph by a letter of applaufe, though I think you may spare that too; for he is fet forth in his coach, with great oftentation, to vifit his patron. I have not had the patience to read all his dedication, but have feen enough to obferve, that it is ftuffed with felf-conceit, and an insolent contempt of others, Bentley efpecially, whom he again points out in p. 18 [F]. He flicks not to fling fcorn upon Juftin himfelf, as a trifling writer, beneath his dignity to confider, and fo abfurd a reaſoner as only *peſſimæ lituræ* can mend. I have read about fixty pages of his performance, and am really aſhamed to find fo much felf-fufficiency, and infufficiency. I am almoſt provoked to turn critick myſelf, and let me tempt you to a little laughter, by promiſing to ſhew you ſome conceits upon Juftin; which are under no name in Thirlby's edition." Dr. Charles Aſhton to Dean Moſs, 1723, *MS.*

"I think ſomebody has told me, that 'Juſtin Martyr's Apology' has been lately published from Dr. Aſhton's papers; by whom I know not. His 'Hierocles' ſhews, that Needham was not equal to that work: has this the ſame view with regard to Thirlby? That man was loſt to the republick of letters very

[F] He treats Dr. Bentley in that page with the higheſt contempt, as he had done before in his preface. He treats Meric Caſaubon and Iſaac Voſſius in a manner not much different; and of the learned Dr. Grabe he ſpeaks in his Preface as follows: "Grabius vir bonus, nec indoctus fui, et in ſcriptis patrum apprime verſatus, criticus non fui, neque eſſe potuit, utpote neque ingenio, neque judicio, neque ſi verum dicere licet doctriſſi, ſatis ad eam rem inſtructus." How different is this from the character given him by that learned and truly good man Mr. Neſſon, in his "Life of biſhop Bull," p. 402. "But who can mention Dr. Grabe without a deep and particular concern for ſo great a man, in the very prime of his age, when we expected to reap the fruits of his indefatigable ſtudies, which were chiefly converſant about Chriſtian antiquities, and who, by

an eminent author (Dr. Hickes), is very aptly compared to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings, foundations of others; others erected above ground, ſome half, others almoſt, and others perfectly finiſhed. Such are the remains left us by this great maſter-builder, as may appear by the catalogue of his Manuſcripts. Still the learned, who could but judge of his great talents, readily offer him that incenſe of praiſe, which is juſtly due to his profound erudition; whereby he was qualified to enlighten the dark and obſcure parts of eccleſiaſtical hiſtory, to trace the original frame and ſtate of the Chriſtian church, and to reſtore the ſacred volumes, the pillars of our faith, to their primitive perfection." Dr. Aſhton, *MS. Letter, as above.*

ſurprizingly;

surprizingly; he went off, and returned no more." *Mr. Clarke of Chichester to Mr. Bower, March 10, 1768.*

THOMAS (WILLIAM), D. D. bishop of Worcester, was son of Mr. John Thomas, a linen-droper in the city of Bristol [G], who lived in a house of his own on the bridge in that town, where the bishop was born on Thursday, February 2, 1613, and baptized there in St. Nicholas's church, on the Friday following. He was of a very ancient and noble family, as appears by a pedigree taken out of the Heralds-office by William Thomas lord bishop of Worcester in 1688, to prove his right to the Herbert arms. His mother was Elizabeth Blount, descended from the Blounts of Eldersfield, in the county of Worcester. His grandfather, William Thomas, was recorder of Caermarthen, where he and his family had for a long time lived in great credit; and the earl of Northampton, then lord president of Wales, gave him this character, "that he was the wisest and most prudent person he ever knew member of a corporation:" this gentleman, after the death of their son, undertook the care of his grandson; which trust he executed with the greatest care and attention, placing him under the tuition of Mr. Morgan Owen, master of the public school at Caermarthen, afterwards bishop of Landaff: here he continued till he went to St. John's College, Oxford, in the sixteenth year of his age, in Michaelmas term 1629; from hence he removed to Jesus College, where he took his degree of B. A. 1632, and soon after was chosen fellow of the college, and appointed tutor by the principal: here, according to the fashion of the times, he studied much school philosophy and divinity, epitomizing with his own hand all the works of Aristotle: he took his degree of M. A. Feb. 12, 1634, was ordained deacon by John Bancroft, bishop of Oxford, at Christ Church, June 4; 1637, and priest in the year following at the same place, and by the same bishop. Soon after he was appointed vicar of Penbryn, in Cardiganshire, and chaplain to the earl of Northumberland, who presented him to the vicarage of Laugharn, with the rectory of Llanfedurnen annexed. This presentation being disputed, he determined to give it up; but the earl encouraged him to persevere, assuring him that he would be at all the expence and trouble: in consequence of which, the dispute was soon ended, and Mr. Thomas instituted: here he determined to reside, having no other thoughts or designs but how best to perform his duty; and that he might be more fixed, and finding the inconveniences of a solitary single life, he resolved to marry. The person he chose was Blanch Samyne, daughter of Mr. Peter Samyne, a Dutch merchant in Lymestreet, London, of an ancient and good family, by whom he had

eight children, William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiously performed every duty of a parish priest, esteeming his employment not a trade, but a trust, till about the year 1644, a party of the parliament horse came to Laugharn, and enquired whether that Popish priest Mr. Thomas was still there, and whether he continued reading the liturgy, and praying for the queen; and one of them adding, that he should go to church next Sunday, and if Mr. Thomas persevered in praying for that drab of the whore of Babylon, he would certainly pistol him. Upon this Mr. Thomas's friends earnestly pressed him to absent himself; but he refused, thinking it would be a neglect of duty. He no sooner began the service, than the soldiers came and placed themselves in the next pew to him, and when he prayed for the queen, one of them snatched the book out of his hand, and threw it at his head, saying, "What do you mean by praying for a whore and a rogue?" The preacher bore it with patience and composure; but the soldier who had committed the affront was instantly seized with such anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the service, and delivered the sermon with his usual emphasis and propriety; and when he returned to his house, he there found the soldiers ready to beg his pardon, and desiring his prayers to God for them. When this happened, he was about thirty-three years old. Soon after, the parliament committee deprived him of the living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refused to shew him any favour, saying, "If he was his father, he would do him no service unless he would take the covenant." From this time till the restoration, Mr. Thomas endured great hardships, being a sufferer to the amount of above fifteen hundred pounds, and, for the support of his family, obliged to teach a private school in the country; and though his friends often made him liberal presents, yet his wife and numerous family were frequently in want of common necessaries.

At the Restoration Mr. Thomas was re-instated in his living, and by the king's letters patent made chanter of St. David's. In this year he took his doctor's degree in divinity, carrying with him a letter from the chancellor, who said thus of him: "I have heard of his great worth and deserts, as well in respect of his learning and orthodox judgement, as of his most exemplary life and conversation." In the year 1661, he was presented to the rectory of Llanbeder in the Valley, in the county of Pembroke, by lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in whose family he continued some time, and with whom he was in  
one

one of the sea engagements against the Dutch. By the interest of the duke and the chancellor he was promoted to the deanery of Worcester, Nov. 25, 1665, in the room of Dr. Thomas Warnestry, deceased. Here, though a stranger, he behaved himself in such a manner as to gain the affections of all the gentlemen of the county, particularly the duke of Beaufort, lord Windsor, afterwards created earl of Plymouth, and sir John Pakington: the last, that he might enjoy more of his company, presented him to the rectory of Hampton Lovet in the beginning of the year 1670. Upon this he quitted his living at Laugharn, and removed his family to Hampton. Here he enjoyed an easy and pleasant retirement, and he was often heard to say that this was the pleasantest part of his life; and that here he had more quiet and satisfaction within himself than when he was afterwards in the highest order of the church. Here also he found time to search into antiquity, to enlarge his mind, and to enrich it with fruitful knowledge: but his pleasures were not without alloy, for, during his residence here in the year 1677, his beloved wife died, and was buried in one of the side aisles of the cathedral church of Worcester. In this year also he was promoted to the see of St. David's, and held the deanery of Worcester in commendam. He was very acceptable to the gentry and clergy of that diocese; he had been bred up among them, spoke their language, and had been a fellow-sufferer with many of them in the late troublesome times. His behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not so much to please their humours, as to correct their morals, and save their souls; to promote true piety and goodness, and to sow the seeds of holiness among them. He began to repair the palaces at Brecknock and Aberguilly; he preached frequently in several parts of his diocese in the language of the country, and was very instrumental in promoting the translation of the Bible into Welsh. He endeavoured all he could to remove the cathedral service from St. David's to Caermarthen; the former being a place of no trade, little frequented, situated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the bishop's palace quite demolished, no residence kept, the canons never attending, except to receive their revenues, and not one shilling laid out in repairing the cathedral after the Restoration. On the contrary, Caermarthen he knew to be a rich, and populous, town; the great church capable of being made decent and handsome, and the episcopal house of Aberguilly very near, where the bishop constantly resided [H]. On those motives he

[H] See Heylin's History of the Reformation, p. 54, second edition.

set about the work very heartily, but met with the same success as bishop Barlow had done before.

Having been bishop of St. David's six years, he was translated to the see of Worcester, in the place of bishop Fleetwood. As soon as he knew of this appointment, his lordship, who never was a lover of money, desisted from any further treaty with several tenants of the bishoprick of St. David's, and refused very considerable fines, afterwards received by bishop Womack. He went to Worcester in August, 1683, and was conducted to his palace by the gentry and clergy of his diocese, where they were entertained very handsomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the first step was to gain their acquaintance and affection. Upon this principle, he was a great lover of hospitality and charity, the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion. Some may think that he carried this matter to excess; for though he frequently was heard to say, "he dreaded debt as a sin," through his extensive charity, and the necessary calls of a numerous family, he sometimes brought himself to the verge of it, he laid not up for himself or his children; and, when charged by several for not providing for his own household, his answer always was, "that no bishop or priest was to enrich himself with, or raise his family out of the revenues of the church; that the sacred canons forbade it; and that for his part he was resolved that none of his should be the richer for them, as he was only God's steward, and bound to dispense them to his glory in works of charity and piety." He was extremely careful what persons he ordained; his censures were also expressed in the softest words, and with an humble air of such tenderness and brotherly compassion as always gained the more ingenuous, and left the incorrigible without excuse. He constantly attended six o'clock prayers in the cathedral, so long as his health would permit; and upon complaint from archbishop Sheldon, date June 4, 1670, that the duties of reading the church service and administering the sacraments were too much neglected by dignified persons, "the deans and canons, as if it were an office below them, and left for the most part to be performed by their vicars or petty canons, to the offence of the church's friends, and the advantage of sectaries, and their own just reproach;" he, together with the prebendaries, so ordered the residence, that one or two of them generally officiated at the communion. The bishop, at his first visitation of the dean and chapter, by his own authority, and their concurrence, procured a chapter act to be made, to oblige the prebendaries to be resident two at a time in every month; this being  
done

done with the concurrence of Dr. Hickes, then dean, and Dr. Hopkins, a worthy prebendary of the church, passed without the least appearance of uneasiness in any one member of the society. The money, which at former visitations was usually expended in entertaining the bishops, he ordered to be laid out in books for the library, and entertained the church at his own charge; he was besides a considerable benefactor to the library, the books about this time being brought from an inconvenient room on the south side of the church, and placed in the chapter-house, a very elegant room capable of containing a noble collection of books [1]. The bishop was often present in the Consistory court, whereby he much prevented the frivolous suits, and expedited the dilatory proceedings, which at that time were much complained of. In the year 1683, Archbishop Sancroft wrote a letter to the bishop, complaining of a custom which then and for many years after continued, of preaching the sermon in the body of the cathedral, the prayers being read in the choir: the origin of this custom was, that as there was no sermon in the parish churches, the several parishioners might, after their own prayers, attend the sermon of some eminent preacher in the cathedral. He was a great patron of the French Protestants, and contributed largely to their support.—In the year 1687, when the king made his progress through part of England, the bishop sent his servant to Bath, to invite his majesty to his palace at Worcester, where he had the honour of entertaining him on the 23d day of August, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a short Latin speech welcomed him to the city. His majesty walked upon a large piece of white broad cloth of the manufacture of the city, all strewed with flowers, which reached from the palace gate to the stairs leading up to the great hall: as he went along, he said, “My lord, this looks like Whitehall.” Having refreshed himself after his journey, he went to see the cathedral, the dean attending his majesty to the college gate, from whence he went to see the curiosities of the town, and among the rest, was shewn where the battle was fought between Oliver and his royal brother [κ].

The next morning being the feast of St. Bartholomew, the king went to hear mass at the Popish chapel, built at his accession to the crown, on the east side of Foregate-street, attended by the mayor and aldermen, whom, when they came to the

[1] See Dr. Hopkins's Life prefixed to his sermons.

[κ] The king's escape after the defeat in this battle is thus related; his majesty being forced to alight from his horse to get into Sidbury-gate, and a cry being made for a horse to remount the king, a Mr.

William Bagnal, who then lived in Sidbury, turned out his own horse ready saddled, upon which his majesty fled through St. Martin's gate, and so to Boscobel. Dr. Thomas, when dean of Worcester, married his eldest son to a daughter of this Mr. Bagnal.

gate of the chapel, his majesty asked if they would not go in with him; to which the mayor with a becoming spirit replied, "I think we have attended your majesty too far already." This worthy magistrate, who preferred his religion, and duty to his country, to every other consideration, should have his name recorded in letters of gold: Dr. Nash took pains to find out who it was, and believed it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter restored. Upon this answer made by the mayor, the king went into the Popish chapel, and the mayor, with all the Protestants who attended him, went to the college church, where, when divine service was ended, the bishop waited on his majesty till dinner came in, and the meat being set on the table, he offered to say grace; but the king was pleased to say, that he would spare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As soon as the dinner was over, his majesty proceeded in his progress to Ludlow, having expressed himself well pleased with the attendance of the gentlemen of the county, and his entertainment by the bishop, which, his lordship says in a private letter to a friend, though very chargeable to him, yet he did not grudge it, as he hoped he had done the church some credit by it. The white broad cloth on which his majesty walked from the palace gate to the stairs leading to the great hall, cost his lordship 27*l*. it was rolled up after his majesty, and taken away by his attendants as belonging to his wardrobe.

While the king was at Worcester, the neighbouring Dissenters of all denominations sent their addressees to him, which the earl of Plymouth, being lord-lieutenant, was to receive, and to deliver to the king. When he brought the two first, the king asked him what religion the men who brought them were of. "Indeed, Sir," replied the lord-lieutenant, "I did not ask them; but I know by their looks they are neither of your religion, nor mine." But now the good bishop's troubles drew on apace: the penal laws against Non-conformists were suspended; and May 4, 1688, the king ordered the bishops to take care that his declaration should be read in the neighbourhood of London, on the 20th and 27th of the said month, and in all other churches and chapels the third and tenth of June. The archbishop and six bishops presented a petition against it; the consequence of which was, that they were sent to the Tower; this was a great grief to the bishop, not that he was concerned for any fault or misbehaviour of his brethren, or for the calamity that had befallen them, for he often wished that he had been with them, to bear his testimony in so good a cause, and to have a share with them in their honourable sufferings,



ferings, but he was troubled to think on that impending storm which he foresaw might fall on the church: however, both he and the dean (Dr. Hickes) resolved not to disperse the declaration, and signified to all the clergy his utter dislike of it. Soon after he received a letter from court, containing a reprimand for not obeying the king's orders; the answer to which, as he himself says, without any tincture of collusion, but declaratory of his firm resolution not to comply. Upon king William's accession, his ill health would not allow him to attend the convention; and indeed he never approved of the prince of Orange's being declared king, and much less of that act which obliged all persons to take oaths of allegiance to king William and queen Mary, or to forfeit their offices, their livings, and their temporal subsistence. For his own part, he was resolved to forsake all, rather than act contrary to his former oaths, and homage, which he had paid to king James; and although he writes to Kettlewell, and says, "If my heart do not deceive me, and God's grace do not fail me, I think I could suffer at a stake rather than take this oath," yet it does not appear that he used any persuasions to prevent others from taking it, only freely gave his opinion, and advised them sincerely to consult their own consciences. This was what he said to the clergy; and when a grandson of his, Dr. William Thomas, of whom we shall speak hereafter, then a student in Trinity-college, Cambridge, consulted him on this critical point, he left him to his own liberty, and the feelings of his own conscience. In one of his sermons he says, "An humble man submits, suspects his own judgement, hath a venerable esteem for his superiors; if startled by any constitutions in church and state, he frequently prays, seriously discourses, modestly counsels with others; if after all expedients he remains dissatisfied, if he cannot swim with the stream, he will not trouble the waters."

The limited time for taking the oaths drawing near, he prepared himself for leaving the palace, and vacating the see. He had agreed with Mr. Martin, then vicar of Wolverly, to come and live with him; and he wrote to Dr. Stillingfleet, telling him that he would use all his interest that he might succeed him. While he was thus preparing all things for his retirement, God was pleased to prepare better for him, for, about the 20th of June, after a very severe fit of the gout, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The bishop, however, perceiving himself decaying, on Sunday the 23d, received the sacrament in his own chapel; on Monday all his servants were called in, and he gave every one of them his blessing; that night he endeavoured to sleep, but in vain; his daughter-in-law  
Mrs.

Mrs. Anne Thomas, sat up with him, and was much edified by him, for the most part of that restless night he spent in ejaculations, and prayer to God, that he would be pleased to release him from his miseries, and the troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him, the sting was gone, his earnest desire was to depart, and be with Christ. Thus he passed the few remaining hours of his life, being sensible to the last; but, growing still weaker and weaker, about three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God that gave it.

He died in the seventy-sixth year of his age, and according to his own appointment lies buried at the north-east corner of the cloisters of Worcester cathedral, at the bottom of the steps as you enter the south door; being used to say that the church was for the living, and not for the dead. His funeral was ordered by himself, as many old men going before his corpse clothed in black as corresponded with the years of his age when he died. The inscription ordered by himself, was agreeable to his extraordinary humility, "*Depositum Gulielmi Thomas, S. T. P. olim Decani Wigorniensis indigni, postea Episcopi Minevensis indignioris, tandem Episcopi Wigorniensis indignissimi, meritis tamen Christi resurrectionis ad vitam æternam candidati.*" Something further was added afterwards by dean Hickes, and a marble monument was placed within the church by his youngest son, Mr. William Thomas of Hackney.

His whole estate amounted to but 800*l*. He left behind him two sons, John and William; and five grand-children, four by his daughter Elizabeth, who married Mr. Jonathan Andrews, of Barnes-hall near Worcester, and one by his son John, who was the Worcestershire antiquary, of whom we shall presently speak.

He published in his life-time, "An Apology for the Church of England, 1678-9," 8vo. "A Sermon preached at Caermarthen Assizes," printed in 1657. "The Mammon of Unrighteousness," a sermon preached at the cathedral church of Worcester when he was in a very languishing state of health. His "Letter to the Clergy," and an imperfect work, entitled, "Roman Oracles silenced," were published after his death. All these shew him to have been a good bishop and industrious divine, but not a writer of parts or genius; his style is harder and more antiquated than that of most writers of his time; but his matter shews the simplicity, the humility, the goodness of his heart; for meekness and unaffected humility were the chief ornaments of his soul. These rendered him peaceable and quiet, patient of contradiction, and contented in all conditions, the  
same

same easy man when sequestered as when bishop; and with the same easy tranquillity and cheerfulness of mind he prepared to lay down his bishoprick, as in his younger years he had done his vicarage. He was never known to have been in a passion. When he was dean of Worcester, one of the prebendaries in chapter fell into a sudden and violent emotion upon no great provocation, which made the dean say to him, "Brother, brother, God give you more patience." To which the angry gentleman replied, "Mr. Dean, Mr. Dean, God give you more passion." The good man made no reply, but by a smile. His memory was very good, for though he penned his sermons with great accuracy, yet he always delivered them *memoriter*. He was of a stature somewhat tall and slender, of a long visage, his forehead large, his countenance graceful, and his aspect venerable. The constitution of his body in his younger years was strong and healthful, though afterwards much broken by frequent infirmities, particularly the gout; to frequent and violent fits of which he was subject for upwards of four and twenty years: and that disorder would much sooner have brought him to an end, if it had not been checked by his great temperance and repeated abstinence.

THOMAS (WILLIAM), born in the year 1670, was grandson to the bishop [L], and only son of John Thomas and Mary Bagnall; which Mary was daughter to Mr. Bagnall, mentioned in a former note. William inherited but little from his grandfather. He was educated at Westminster-school, from whence he was elected to Trinity-college, Cambridge, June 25, 1688, being then seventeen years old, as appears by the accounts of admissions in that college. Here he took his master's degree, and soon after went into orders: he had the living of Exal in Warwickshire, given him by the interest of lord Somers, to whom he was distantly related: at Atherston in the same county, he had a considerable estate, as he had likewise at the Grange near Toddington in Gloucestershire; the former came to him by his wife, the latter by his uncle William Thomas.

Queen Anne was well disposed to him, and made many enquiries after him, his grandfather the bishop having been formerly her preceptor; but he declined preferment or attendance at court. He married Elizabeth Carter, only daughter of George Carter, esq; of Brill in the county of Bucks, with whom he had a considerable fortune. By her he had a numerous family, nine daughters and five sons; of the latter one only survived him about eight years, and died unmarried. For the education of this numerous family, Dr. Thomas wished to go to Worcester, which he accordingly did in 1721, and

[L] History of Worcestershire, by Dr. Nash, vol. ii. p. 153.

in the year 1723 was presented to the rectory of St. Nicholas in that city by bishop Hough, to whom he dedicated "*Antiquitates Prioratus majoris Malverne*," printed in 1725; his edition of "*Dugdale's Warwickshire in 1730*;" and likewise his "*Survey of the cathedral church of Worcester*," printed in 1736; to Dugdale he made many large and valuable additions, and it is now deservedly a book of great price[M].

In his younger years, namely in 1700, he travelled to France and Italy, where he contracted a particular intimacy with sir John Pakington; he was well skilled in the Greek and Latin languages, to which he added the French and Italian. He likewise made himself master of the Saxon, a task at that time not so easy as at present, when we have a good dictionary, and a good grammar; the former would have saved him great labour, as Dr. Nash saw one he made himself for his own use, which cost him great pains: his industry, indeed, was amazing; as he hardly allowed himself time for sleep, meats, or amusement. He fully intended, if Providence had spared his life, to have published the *History of Worcestershire*, and with this view had carefully examined and transcribed many of the registers of the bishops, and the church of Worcester. To these labours Dr. Nash owns himself indebted, and says, he should be highly ungrateful if he did not take every opportunity of acknowledging his obligations. He visited likewise every

[M] One reason of the high price of sir William Dugdale's works, may be learned from the following letter.

"For my much honoured friend sir Thomas Delvis, at Dodington, Cheshire.

"Honoured Sir, Your servant Mr. Rope this day enquiring of me from you when I should go towards London, intimating your inclinations to come into those parts: I thought it fit to acquaint you hereby, that I shall go upon this day sevensnight, but I think not to make above ten days stay there, my chief business being to settle my books and papers, with what else was saved from the late dreadful fire at Mr. Ashmole's chamber in Middle Temple-lane, where I shall lodge during my stay there. I intend to bring down with me all those transcripts from your old evidences, and upon my return to perfect that business before Christmas, wishing heartily that you were here, if it were but one day and two nights, that I might confer with you and consult about it. When I return, I will advertise you thereof by a letter. I have had a very grievous loss there by this woeful fire in my own particular: for though my study was saved, as

were the books of our public office; I lost about 300 of my books of the '*History of Penns*,' and some of the '*Monasticon*;' all which were in the rooms above my lodgings; besides some considerable household goods and furniture. But my greatest loss was in Foster-lane at my printer's, where the whole impression, within a very few that were sent for and given to my friends, and delivered to some booksellers, of my last book intituled, '*Origines Judiciales*;' (whereof I sent Mr. Crow of Utchington one) as also the greatest part of sir Henry Spelman's '*Glossary and Councils*,' which are unfold, and wherein I was to have had my share in regard of my extraordinary paynes in perfecting the latter and care of the press, was consumed by fire. This is a sad story! but there is no help but patience. Sir, I beseech you to present my best service to my worthy friends and good neighbours, I mean sir Thomas Mainwaring and Mr. Crew. and if you shall please to take a journey hither upon my return from London, I shall take it for a high favour, resting Your much obliged servant,  
W. DUGDALE.  
Blythe-hall, near Colehill, 15th Oct. 1669."

church

church in the county about fifty years ago, which, together with the church gatherings of old Habington, were of great service to Dr. Nath, by explaining defaced arms and obliterated inscriptions: indeed the account of the painted glass is chiefly taken from their MSS. as it is now, by time and other accidents, almost all broken, or rendered unintelligible, by the glaziers. He died July 26, 1738, aged sixty-eight, and is buried in the cloisters of Worcester cathedral, near his grandfather.

THOMAS (Mrs.), known to the world by the name of Corinna, was born in 1675; and, after a life of ill health and misfortunes, died Feb. 3, 1730, in her fifty-sixth year, and was buried in the church of St. Bride [N]. Among her other misfortunes, she laboured under the displeasure of Pope, whom she had offended, and who took care to place her in his "Dunciad." He once paid her a visit, in company with Henry Cromwell, esq; whose letters, by some accident, fell into her hands, with some of Pope's answers. As soon as that gentleman died, Curll found means to wheedle them from her, and immediately committed them to the press; which so enraged Pope, that he never forgave her. Corinna, considered as an author, is of the second rate: she had not so much wit as Mrs. Behn, or Mrs. Manley, nor so happy a gift at intellectual painting; but her poetry is soft and delicate, her letters sprightly and entertaining. Her poems were published after her death, by Curll; and two volumes of letters which passed between her and Mr. Gwynnet, who was to have been her husband, but died before matters could be accomplished.

THOMAS (ANTONY, LEONARD[O]), a member of the French academy, was born in 1732, at Clermont in Auvergne, the country of the celebrated Pascal. He received from his mother a severe, and almost a Spartan education. The three children of that estimable woman were brought up chiefly under her own eyes. His two elder brothers died, the one in 1748, the other in 1755, both young men, and both having signalized themselves in literature. Joseph, the eldest, had produced a comedy; and John, the second, excelled in Latin poetry. The death of his second brother, impressed Antony very early with a strong sense of the vanity of worldly cares; and with a profound piety, which enhanced the value of his character. He had a decided taste for poetry, but was designed for the bar. In obedience to the wish of his mother, he

[N] Memoirs of Mrs. Thomas's life, prefixed to a volume of letters between her and Mr. Gwynnet. Cibber's Lives, vol. iv.

[O] The Dict. Hist. gives him only

the name of *Antoine*. We follow an article in the European Magazine for August, 1792, which seems to have been taken from a more detailed account; perhaps from his eulogium in the French academy.

went to Clermont, to follow a study repugnant to his taste; but going with her to Paris, when John was at the point of death, his friends offered him a professorship in the college of Beauvais. This, therefore, he accepted, as more congenial to his feelings, though less splendid in appearance, than the profession for which he had been designed. He was soon in high estimation for his talents as a poet and an orator; and M. Watelet, a rich man, and a man of letters, offered him a pension as a tribute to his merit; but he chose, with becoming pride, to owe his subsistence to his own talents, rather than to the generosity of any one. He was afterwards secretary to the duke de Praslin, minister for foreign affairs; secretary to the Swiss cantons (an independent place in the government); and finally secretary to the duke of Orleans. He was also a member of the academy, though it is said that he once refused to be chosen, when he found that he was proposed chiefly out of pique to another candidate, M. Marmontel. Without any fortune but his pension from the court, and the trifling reward he received for his assiduous attendance at the academy, he continued to reside at Paris; and latterly, with a sister who superintended his domestic concerns. But, his health being impaired by excessive application, he was obliged to seek the more favourable climate of Nice, where for a time he recovered the use of all his powers. But his lungs had always been weak, and being seized also with a fever, he died September 17, 1785, in the house of the archbishop of Lyons, and was buried at the neighbouring village of Oulins. At the time of his death he was employed in writing a poem on the czar Peter the Great, styled the “Pétréade,” which has never been published.

The personal character of M. Thomas, was held still higher than even the merit of his works could claim. He had that amiable simplicity of manners which prevents a man of genius from offending others by his superiority. He was just, moderate, gentle, an enemy to noise and ostentation, a good friend, and an affectionate son. He was not indifferent to commendation or censure, but received the one without vanity, and the other without anger. It was in 1756, that he first appeared as an author, by publishing, 1. “*Reflexions historiques et littéraires sur le Poème de la Religion naturelle de Voltaire*,” 12mo. In this able tract he defended revelation without bigotry; and, allowing the great talents of his antagonist, lamented his errors, and treated him with politeness. 2. In 1759, he wrote and pronounced his “*Eloge du Marechal de Saxe*,” a performance which gained him the crown from the academy, and the credit of uniting the precision of Tacitus with the elevation of Bossuet. He produced afterwards similar orations in praise of d’Aguesseau, du Guai Trouin, Sully, and Descartes, which

which were equally admired; and with an additional eulogium on Marcus Aurelius, published together by himself, with very valuable notes. 3. In 1772, he produced his "*Essai sur le caractère, les mœurs, et l'esprit des Femmes*," 8vo. This is not esteemed equally judicious. 4. "*Essai sur les Eloges*," 2 vols. 8vo, 1773. This is a work of great genius and eloquence; and contains many able portraits of illustrious persons. He produced also, 5. Several poems; as, "*Epître au Peuple*," "*Ode sur les temps*," and "*Jumonville*," with some others. 6. A ballet in three acts, called "*Amphion*;" but this is not reckoned one of the best flowers in his crown. It was played in 1767. His prose works were published collectively in 1773; and form 4 vols. 12mo.

THOMSON (JAMES), an excellent British poet, was the son of a minister in Scotland, and born at Ednam in the shire of Roxburgh, Sept. the 11th, 1700 [P]. He gave early marks of genius, which was discoverable through the rudeness of his puerile essays; and, after the usual course of school education at Jedburgh, was sent to the university of Edinburgh. In the second year of his admission, his studies were for some time interrupted by the death of his father; but his mother soon after repaired with her family, which was very numerous, to Edinburgh, where she lived in a decent and frugal manner, till her favourite son had not only finished his academical course, but was even distinguished and patronized as a man of genius. Though the study of poetry was about this time become general in Scotland, the best English authors being universally read, and imitations of them attempted, yet taste had made little progress; the major part criticized according to rules and forms, and thus were very able to discern the inaccuracies of a poet, while all his fire and enthusiasm escaped their notice. Thomson believed that he deserved better judges than these, and therefore began to turn his views towards London, to which an accident soon after entirely determined him.

The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whose lectures Thomson attended for about a year, when there was prescribed to him, for the subject of an exercise, a psalm, in which the power and majesty of God are celebrated. Of this psalm he gave a paraphrase and illustration, as the nature of the exercise required, but in a style so highly poetical, that it surprised the whole audience. Mr. Hamilton complimented him upon the performance; but at the same time told him, smiling, that if he thought of being useful in the ministry, he must keep a stricter reign upon his imagina-

[P] The Life of Mr. James Thomson, by Patrick Murdoch, printed before his works in 1762.

tion, and exprefs himself in language more intelligible to an ordinary congregation. Thomson concluded from this, that his expectations from the study of theology might be very precarious, even though the church had been more his free choice than it probably was: so that, having soon after received some encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himself for his journey: and although this encouragement ended in nothing beneficial, it served then for a good pretext, to cover the imprudence of committing himself to the wide world, unfriended and unpatronized, and with the slender stock of money he possessed.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord-president of the session, received him very kindly, and recommended him to some of his friends, particularly to Mr. Aikman, whose premature death he has with great affection commemorated, in a copy of verses written on that occasion. The good reception he experienced wherever he was introduced, emboldened him to risque the publication of his "Winter," in March, 1726, which was no sooner read than universally admired; and from that time his acquaintance was courted by all men of taste. Dr. Rundle, afterwards bishop of Derry, received him into his intimate confidence and friendship; promoted his reputation every where; introduced him to his great friend the lord chancellor Talbot; and some years after, when the eldest son of that nobleman was to make his tour of travelling, recommended Mr. Thomson as a proper companion for him. His affection and gratitude to Dr. Rundle are finely expressed in his poem to the memory of lord Talbot. Mean while, the poet's chief care had been, in return for the public favour, to finish the plan which their wishes laid out for him; and the expectations which his "Winter" had raised were fully satisfied by the successive publication of the other seasons; of "Summer," in 1727; of "Spring," in 1728; and of "Autumn," in a 4to edition of his works, in 1730.

Besides these, and his tragedy of "Sophonisba," written and acted with applause in 1729, Thomson had in 1727, published his "Poem to the Memory of Sir Isaac Newton," then lately deceased. The same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Thomson zealously took part in it, and wrote his poem named "Britannia," to rouse the nation to revenge. His poetical pursuits were now to be interrupted by his attendance on the honourable Mr. Charles Talbot in his travels, with whom he visited most of the courts and capital cities of Europe. How particular and judicious his observations abroad were, appears from his poem on "Liberty," in



five parts, thus entitled, "Ancient and modern Italy compared;" "Greece;" "Rome;" "Britain;" "The Prospect." While he was writing the first part of "Liberty," he received a severe shock, by the death of his noble friend and fellow-traveller; and this was soon followed by another still more severe, and of more general concern, the death of lord Talbot himself; which Thomson so pathetically laments, in the poem dedicated to his memory. At the same time, he found himself from an easy competency reduced to a state of precarious dependence, in which he passed the remainder of his life, excepting only the two last years of it; during which he enjoyed the place of surveyor-general of the Leeward islands, procured for him by the generous friendship of lord Lyttelton. Immediately upon his return to England with Mr. Talbot, the chancellor had made him his secretary of briefs, a place of little attendance, suiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depressed, or his temper hurt, by this reverse of fortune. He resumed, in time, his usual cheerfulness, and never abated one article in his way of living, which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his "Tragedy of Agamemnon," acted in 1738, yielded a good sum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highness Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on him an handsome allowance, and always received him very graciously. It happened, however, that the favour of his royal highness was, in one instance, of some disadvantage to Mr. Thomson, in the refusal of a licence for his "Tragedy of Edward and Eleonora," which he had prepared for the stage in 1739. This proceeded from the misunderstandings, which then subsisted between the court of the prince of Wales and that of the king his father. His next dramatic performance was the Masque of Alfred, written jointly with Mr. Mallet, who was his good friend on many occasions, by command of the prince of Wales, for the entertainment of his royal highness's court at his summer residence. In 1745, his "Tancred and Sigismunda," taken from the novel in *Gil Blas*, was performed with applause. He had, in the mean time, been finishing his "Castle of Indolence," an allegorical poem, in two cantos; the stanza which he uses in this work is that of Spenser, borrowed from the Italian poets. This was the last piece Thomson himself published, his tragedy of "Coriolanus" being only prepared for the theatre, when a fever seized him, and deprived the world of a very good man, as well as of an admirable poet. His death hap-

pened Aug. the 27th, 1748. His executors were lord Lyttelton and Mr. Mitchel; and by their interest, the orphan play, "Coriolanus," was brought on the stage to the best advantage: from the profits of which, and from the sale of his manuscripts and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters. His remains were deposited in the church of Richmond in Surry, under a plain stone, without any inscription.

Thomson himself hints, somewhere in his works, that his exterior was not the most promising, his make being rather robust than graceful. His worst appearance was, when he was seen walking alone, in a thoughtful mood; but when a friend accosted him, and entered into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiarly animated fire. He had improved his taste upon the best originals, ancient and modern, but could not bear to write what was not strictly his own. What he borrows from the ancients, he gives us in an avowed and faithful paraphrase, or translation, as we see in a few passages taken from Virgil; and in that beautiful picture from the elder Pliny, where the course and gradual increase of the Nile, are figured by the stages of a man's life. The autumn was his favourite season for poetical composition, and the deep silence of the night the time he commonly chose for such studies: so that he would often be heard walking in his study till near morning, humming over, in his way, what he was to correct and write out the next day. The amusements of his leisure hours were civil and natural history, voyages, and the best relations of travellers; and, had his situation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he did not perform on any instrument, he was passionately fond of music, and would sometimes listen a full hour at his window to the nightingales in Richmond-gardens. Nor was his taste less exquisite in the arts of painting, sculpture, and architecture. In his travels, he had seen all the most celebrated monuments of antiquity, and the best productions of modern art, and had studied them so minutely, and with so true a judgement, that, in some of his descriptions in the poem of "Liberty," we have the master-pieces there mentioned, placed in a stronger light, than many visitors can see them with their own eyes. As for the more distinguishing qualities of his mind and heart, they are better represented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the Supreme Being, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness

ness of heart, that it took in even the brute creation: he was extremely tender towards his own species. He is not indeed known, through his whole life, to have given any person one moment's pain by his writings, or otherwise. He took no part in the poetical squabbles of his time, and so was respected and left undisturbed by both sides. These amiable virtues, this divine temper of mind, did not fail to receive their due reward. The best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended all his productions; his friends loved him with an enthusiastic ardour, and sincerely lamented his untimely death.

As a writer, he is intitled to one praise of the highest kind; his mode of thinking, and of expressing his thoughts, is original. His blank verse is no more the blank verse of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauses, his diction, are of his own growth, without transcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius; he looks round on Nature and on Life with the eye which Nature bestows only on a poet; the eye that distinguishes, in every thing represented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vast, and attends to the minute. The reader of the "Seasons" wonders that he never saw before what Thomson shews him, and that he never yet has felt what Thomson impresses. His is one of the works in which blank verse seems properly used; Thomson's wide expansion of general views, and his enumeration of circumstantial varieties, would have been obstructed and embarrassed by the frequent interruptions of the sense, which are the necessary effects of rhyme. His descriptions of extended scenes and general effects bring before us the whole magnificence of Nature, whether pleasing or dreadful. The gaiety of Spring, the splendor of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns possession of the mind. The poet leads us through the appearances of things as they are successively varied by the vicissitudes of the year, and imparts to us so much of his own enthusiasm, that our thoughts expand with his imagery, and kindle with his sentiments. Nor is the naturalist without his part in the entertainment; for he is assisted to recollect and to combine, to arrange his discoveries, and to amplify the sphere of his contemplation. The great defect of the "Seasons" is want of method; but for this, perhaps, there was not any remedy. Of many appearances subsisting all at once, no rule can be given why one should be mentioned before another; yet the memory wants the help of order, and the curiosity is not excited by suspense or expectation. His diction is in the highest degree

florid and luxuriant, such as may be said to be to his images and thoughts both their lustre and their shade; such as invests them with splendour, through which, perhaps, they are not always easily discerned. It is too exuberant, and sometimes may be charged with filling the ear more than the mind.

THORESBY (RALPH), an eminent antiquary, was born at Leeds in Yorkshire, 1658, and was the son of a reputable merchant there[Q]. The father possessed a good share of learning, and had a peculiar turn for the knowledge of antiquities; which being inherited by the son, he employed his leisure hours in visiting remarkable places, copying monumental inscriptions, studying their history, and particularly collecting accounts of Protestant benefactions. His father, designing him for his own business, sent him in 1678 to Rotterdam, in order to learn the Dutch and French languages, and to be perfected in mercantile accomplishments: but he was obliged to return the year following, on account of his health. On the death of his father, in 1680, he entered on his business: and, though merchandise was his profession, yet learning and antiquities were his great delight; and they took so firm a possession of his heart, that, contenting himself with a moderate patrimony, he made those researches the great employment of his life. There is a circumstance relating to him, in the unhappy times under James II, which we cannot pass over. He had been bred among the Presbyterians; but, never imbibing any of their rigid principles, had always occasionally conformed to the established church: and now, when Popery began to threaten the nation, he more frequently attended its worship, with a view of promoting an union among the Protestants for their mutual preservation. His Presbyterian pastor was highly displeased with his compliance, and treated him with a very indiscreet zeal. This prompted Thoresby to examine more closely the arguments on both sides, and apply to his diocesan and friend archbishop Sharp, (who by the way had a good taste for coins and medals, and collected a curious cabinet of them), who treated him very affectionately, and by letters and personal conversation settled him in full communion with the established church.

Thoresby was well respected by the clergy and gentry of his town and neighbourhood, and by all the eminent virtuosos and men of learning of his time. It would be almost endless to enumerate the assistances which he gave in one way or other to the works of the learned. When Gibson published his new edition of Camden's *Britannia*, Mr. Thoresby wrote notes and additional observations on the West-riding of Yorkshire, for the use of

it; and transmitted above a hundred of his coins to Mr. Obadiah Walker, who undertook that province which related to the Roman, British, and Saxon monies. Hearne often acknowledged in print the favour of his correspondence. He communicated to Strype some original letters in his collection. He imparted to Calamy memoirs of several northern divines for his abridgment of "Baxter's Life and Times;" as he did also of the worthy royalists to Walker, for his "Sufferings of the Clergy," which was published as an antidote to Calamy's book, esteeming good men of all parties worthy to have their names and characters transmitted to posterity. His skill in heraldry and genealogy rendered him a very serviceable correspondent to Collins in his "Peerage of England." By these kindnesses, sweetened with the easiness of access to his own cabinet, he always found the like easy admission to those of others; which gave him frequent opportunities of enlarging his collection, far beyond what could have been expected from a private person, not wealthy. He commenced an early friendship with the celebrated naturalist Dr. Martin Lister. To this friend he sent an account of some Roman antiquities he had discovered in Yorkshire, which being communicated by him and Dr. Gale, dean of York, to the Royal Society, obtained him a fellowship of that learned body in 1697: and the great number of his papers, in their Transactions, relating to ancient Roman and Saxon monuments in the North of England, with notes upon them, and the inscriptions of coins, &c. shew how deserving he was of that honour.

He died, 1725, in his 68th year, and was interred among his ancestors in St. Peter's church at Leeds. His character for learning is best seen in the books he published, which shew him to have been a great master of the history and antiquities of his own country; to attain which, it became necessary for him to be skilled, as he was, in genealogy and heraldry. He appears from these books to have been also an industrious biographer: but that which sets his reputation the highest as a scholar, was his uncommon knowledge of coins and medals. He had long formed a design of doing honour to his native town and its environs, by writing the history of them; and had accumulated a vast quantity of materials for the work, which was published in 1714, under the title of "*Ducatus Leodiensis; or, The Topography of Leeds and the Parts adjacent.*" To which is subjoined, "*Museum Thoresbeanum; or, a Catalogue of the Antiquities, &c. in the Repository of Ralph Thoresby, Gent. &c.*" In the former piece, he frequently refers to the historical part, intended for giving a view of the state of the northern parts of the kingdom during the dark ages of the Britons and the Romans; and of the alterations afterwards made by the

Saxons, Danes, and Normans: and he proceeded so far, as to bring his narration in a fair copy nearly to the end of the sixth century, illustrating and confirming his history by his coins. This curious unfinished manuscript is inserted in the *Biographia Britannica*, in order to excite some able writer to carry it on, and complete the noble design of the author. His advancement in years hindering him from completing this work, he contented himself with committing to the press his "*Vicaria Leodienfis*: or, The History of the Church of Leeds, &c." which was published, in 1724, 8vo. The subject of this work being narrow and confined, he has enriched it with observations on the original of parochial churches, and the ancient manner of building them; as also on the old way of passing estates by delivery of pledges, subscription of golden crosses, pendent seals, &c: and, besides the memoirs of many worthy divines successively vicars of Leeds, he has added the lives of the doctors, Matthew Hutton, Edwyn Sandys, Tobie Matthews, John Thorpe, archbishops of York, and of Henry earl of Huntingdon.

THORIUS (RAPHAEL), a physician, admired in the reign of James I. for his knowledge rather than his character, being much addicted to wine. It is related of him, that being in company with Peiresc, whom he strongly pressed to drink a large glass of wine, the latter at length consented upon condition, that he would promise to pledge him in return. When it came to the turn of Peiresc he filled a large glass of water, and drinking it off, insisted that Thorius should do the same. This, with much hesitation, and after pouring out execrations against the vile liquor, and citing a multitude of classical invectives against it, he at length performed. The story reached king James I, and much amused him. Thorius died in London, of the plague, in 1629. He published, 1. a Poem on Tobacco, 12mo, Utrecht, 1644. 2. A letter, "*De causa morbi et mortis Isaaci Casauboni*."

THORNHILL (sir JAMES), an eminent English painter, was born in 1676[R]. He was the son of a gentleman of an ancient family and estate in Dorsetshire; but the father's ill conduct having reduced him to sell his estate, the son was under the necessity of seeking for a profession which might support him. He came to London, where the famous physician Sydenham, who was his uncle, supplied him with the necessary assistances for studying under a middling painter. Such a master, however, doing but little for him, he was driven to trust to his own judgement and application; and having naturally genius and taste, he made, by the strength of these, a surprising progress

[R] Lives of painters who have lived since, or were omitted by De Piles, by J. B.

in the art of painting. He travelled through Holland and Flanders, whence he went into France, and there bought several good pictures; among others, a Virgin of Annibal Carrache, and the history of Tancred by Poussin. If he had seen Italy, his works would have had more delicacy and correctness. His only view in travelling seemed to be, acquiring a knowledge of the tastes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit soon spread his character, and raised his reputation to the greatest height. Queen Anne appointed him to paint, in the dome of St. Paul's church, the history of that saint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majesty also nominated him her first history-painter. He afterwards executed several public works, particularly at Hampton-court, where he painted an apartment, in which the queen and prince George of Denmark her husband are represented allegorically; as also another piece painted entirely on the wall, where the same subject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, a Neapolitan.

These great works, having established his reputation, procured him much employment among people of quality and fortune. His master-piece is the refectory and saloon of the sailors hospital at Greenwich. The passage to this refectory is through a vestibule, where sir James has represented, in two colours, the winds in the cupola; and, on the walls, boys who sustain pannels to receive the inscription of the names of the benefactors. From thence you ascend into the refectory, which is a fine gallery, very lofty, in the middle of which king William and queen Mary are allegorically represented sitting, and attended by the Virtues and Love, who support the sceptre; the monarch appears giving peace to Europe. The twelve signs of the zodiac surround the great oval in which he is painted; the four seasons are seen above: lastly, Apollo drawn by his four horses, making his tour through the zodiac. The painter has represented in the angles the four elements, and the colossal figures that support the balustrade are the portraits of those able mathematicians, that have perfected the art of navigation, are painted, such as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand; but he employed a Polander to assist him in painting the walls, which he has adorned with allegorical figures suitable to the intention of the fabric, such as Liberality, Hospitality, and Charity. The saloon above is not so beautiful as the refectory; you ascend to it by several steps. The cieling represents queen Anne and prince George of Denmark, surrounded by heroic virtues; Neptune and his train bringing their marine presents, and the four quarters of the world presenting themselves,

selves, in various attitudes, to admire them. George I. is painted on the wall facing the entry, sitting with all his family around him. On the left hand is the landing of king William, on the right that of king George I. at Greenwich. These great works would have been certainly more esteemed, if they had all been done by sir James Thornhill's own hand, they are entirely from his designs; but one cannot help, in looking at them, criticizing their incorrectness; it may even be wished that there were fewer figures. They display, however, a true genius in their author, and a great judgement and knowledge in treating the allegory, talents which must necessarily produce great and rich compositions.

As sir James had acquired a considerable fortune, he laid out part of it profitably, in buying back the estate his father had sold, and in rebuilding a beautiful house, where he used to live in summer-time. He was knighted by king George the Second; but, with great injustice, was turned out of his public employment, in company with the great sir Christopher Wren, to make room for persons of far inferior abilities: after which, to amuse himself, he continued to paint easel pictures. The ill treatment he met with was thought to have impaired his health; and at last, after a year's sickness, he died, in 1732, aged 56, in the same place where he was born. By his marriage he left a son, and a daughter married to the celebrated Hogarth.

This painter was well made, and of an agreeable humour. He was several years in parliament, and was also chosen fellow of the Royal Society. He designed a great deal from practice, with much facility of pencil. His genius, so well turned for history and allegory, was no less so for portrait, landscape, and architecture; he even practised the last science as a man of business, having built several houses. He had a fine collection of designs of great masters, which he had got together with diligence, and which did honour to his taste; these he shewed very readily to strangers. There is a set of prints engraved after the paintings on the cupola of St. Paul's.

THORNTON (BONNEL), a modern poet, the intimate friend of Lloyd and Colman, and justly classed with them in point of talents, was born in Maiden-lane, London, in the year 1724. He was the son of an apothecary, and, being educated at Westminster school, was elected to Christ Church Oxford, in the same year, 1743. He was thus eight years senior to Colman, who was elected off in 1751. The first publication in which he was concerned was "The Student, or Oxford and Cambridge Miscellany," which appeared in monthly numbers; and was collected in two volumes, 8vo, in 1748. Smart was the chief conductor of the work; but Thornton, and other wits of both universities, assisted in it. He took his degree of Master of



of Arts in 1750, and, as his father wished him to make physic his profession, he took the degree of Bachelor of that faculty in 1754. In the same year, he undertook the periodical paper called "The Connoisseur," in conjunction with Colman, which they continued weekly to the 30th of September, 1756. In the concluding paper the different ages and pursuits of the two authors are thus jocularly pointed out, in the description of the double author, Mr. Town. "Mr. Town is a fair, black, middle-sized, very short man. He wears his own hair and a periwig. He is about thirty years of age, (literally thirty-two,) and not more than four-and-twenty. He is a student of the law, and a bachelor of physic. He was bred at the university of Oxford, where, having taken no less than three degrees, he looks down on many learned professors as his inferiors: yet having been there but little longer than to take the first degree of Bachelor of Arts, it has more than once happened that the censor-general of all England has been reprimanded by the censor of his college, for neglecting to furnish the usual essay, or, in the collegiate phrase, the theme of the week." Engaged in pursuits of this kind, Bonnel Thornton did not very closely follow the profession to which his father destined him, but lived rather a literary life, employing his pen on various subjects. To the daily paper called the *Public Advertiser*, then in high reputation, he was a frequent contributor; and he once had it in contemplation to treat with Mr. Rich for the patent of Covent Garden theatre. In 1764, Mr. Thornton married Miss Sylvia Brathwaite, youngest daughter of colonel Brathwaite, who had been governor of a fort in Africa. In 1766, encouraged, as he says himself, by the success of his friend Colman's *Terence*, he published two volumes of a translation of Plautus in blank verse; proposing to complete the whole, if that specimen should be approved. These volumes contained seven plays, of which the "Captive" was translated by Mr. Warner, who afterwards completed all that Thornton had left unfinished; and the "Mercator" by Mr. Colman. The remaining five are the "Amphitryon," "Miles gloriosus," "Trinummus," "Aulularia," "Rudens." Some parts of the remaining plays which Thornton had translated, are preserved by his continuator. There can be no doubt that this is the best way of translating the old comedies, and that Thornton was well qualified for the task; but the work has never been in high favour with the public. Yet Warburton said of it, that "he never read so just a translation, in so pure and elegant a style." Thornton published in 1767, "The Battle of the Wigs," as an additional canto to Garth's *Dispensary*; the subject of which was the disputes then subsisting between the fellows and licentiates.

The life of Thornton was not destined to attain any great extension: in the prime of his days, while he was surrounded by

by domestic felicity, the comforts of fortune, and the respect of society, ill-health came upon him, and medical aid proving inefficient, he died, of the gout in his stomach, May 9, 1768; at only forty-four years of age. His wife, a daughter, and two sons, survived him. Besides the productions already mentioned, he wrote the papers in the *Adventurer* marked A; "An Ode to St. Cæcilia's day, adapted to the ancient British Music," a burlesque performance; "The Oxford Barber;" with many detached essays in the public papers. A few letters addressed to his Sylvia before they were married display great tenderness, expressed with frankness and ease. A small edition of his works might with much propriety be presented to the public, before it shall be too late to ascertain them all. His character may be taken from his epitaph, written in Latin by his friend Dr. Warton, and placed on his monument in Westminster Abbey. It is to this effect. "His genius, cultivated most happily by every kind of polite literature, was accompanied and recommended by manners open, sincere, and candid. In his writings and conversation he had a wonderful liveliness, with a vein of pleasantry peculiarly his own. In ridiculing the failings of men, without bitterness, and with much humour, he was singularly happy; as a companion he was delightful."

THUANUS (JACOBUS AUGUSTUS), or JACQUES-AUGUSTE DE THOU, an illustrious historian of France, was son of a first president of the parliament of Paris, and born there the 9th of October 1553[s]. He was so exceedingly weak and infirm in his infancy, that there was no hope of rearing him for the first five years of his life; and to this it is owing, that abundantly more care was taken to preserve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amusements of childhood, but aimed at something higher, and would divert himself with drawing and painting, for which he had always a very good taste. When he was ten years old, he was put to books, and placed in the college of Bourgoigne; but in less than a year he was attacked with a violent fever, and taken home. The physicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his constitution was not able to undergo the least fatigue. He was afterwards placed under the care of private tutors; and regard seems to have been had, in the choice of them, to the weakness of his nature, as well as to the improvement of his understanding; for they were physicians, and successively four of them. Then he studied under the famous Dionysius Lambi-

[s] Thuanus de vita sua, at the end of his History.—Niceron, *Mémoires*, &c. tom. ix.

nus, and Joannes Pellerinus, who was professor of the Greek language in the College-royal.

In 1570, he went to Orleans, to pursue the law; and there the writings of Cujacius inspired him with such an esteem for that celebrated professor, that he quitted Orleans, and repaired to him into Dauphiny. He stopped upon the road at Bourges six months, for the sake of hearing the famous civilian Hotomannus; and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joseph Scaliger, who was then upon a visit to Cujacius; and made a friendship with him, which he cultivated ever after with the greatest care. His father, unwilling to have him long at a distance from him, recalled him in about a year; and he returned to Paris some time before that terrible massacre of the Protestants, which was perpetrated on St. Bartholomew's day in 1572. As he was designed for the church, he went to live with his uncle Nicholas de Thou, who, being just made bishop of Chartres, resigned to him a canonry of Notre Dame. He began now to collect that library, which afterwards became so famous. In 1573, he accompanied Paul de Foix into Italy, and visited the principal towns, cultivating acquaintance with the learned as he passed. On his return to Paris, he applied himself to reading, for four years; yet this, he used to say, was not of so much use to him as conversing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the state, M. de Thou was employed in certain negotiations, which he executed so well, as to establish the reputation of a man fit for business. He afterwards went into the Low-Countries, and in 1578 was made counsellor-clerk to the parliament; an honourable post, but accepted by him with reluctance, on account of his great love for retirement and study. In 1579, he accompanied his eldest brother to the baths of Plombieres in Lorraine; and this gentleman dying, he soon after quitted the ecclesiastical state.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of seeing Normandy and Brittany; and on his return to Paris, after the plague stopped, was sent, with other counsellors in parliament, to administer justice in Guyenne. He came again to Paris in 1582, and had the misfortune not to arrive till the day after his father was buried. To make amends, however, for not being able to pay his last devoirs to him, he erected a most noble monument to his memory, and adorned it with eulogiums written by the first wits of the age. In 1584, he was made master of the requests; and at that time, late as it may seem, entered upon a new course of study. He took into his house Bressieu, the professor royal of mathematics; and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus.

The

The affection which the cardinal de Vendome had conceived for him induced him to spend some time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himself intirely to the composing his History, which he had begun two years before. In 1587, he took a wife, having first by the official of Paris been thoroughly absolved from all ecclesiastical engagements; for he had taken the four lesser orders. He lost his mother in 1588; and other troubles of a more public kind exercised him this year. The spirit of the league had seized Paris, and obliged Henry II. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to sound the governors and magistrates; to acquaint them with what had happened at Paris; to confirm them in their duty; and to make known his intentions of assembling the states. Upon his return, he was made a counsellor of state.

During the holding of the states at Blois, he returned to Paris, where he was in danger of losing his life; for the news of the duke of Guise's death arriving, all who were of known attachment to the king were obliged to hide themselves. Thuanus was among them, but happily escaped under the disguise of a soldier. He repaired to the king, who, being removed to Tours, resolved to establish a parliament there, to oppose that of the league; and De Thou would have been made the first president of it, if he had not been fixed against accepting that office. He afterwards accompanied Mr. de Schomberg into Germany, to assist in raising forces for the king and drawing succours from the German princes: he passed by Italy, and was at Venice, when the news of Henry III's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had been done, and continued very faithfully in his service; while the king placed the greatest confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, De Thou obtained leave to visit his wife at Senlis, whom he had not seen above a year; and at Senlis he arrived, after having been detained some time upon the road by a fever. His purpose was to settle at Tours; and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himself escaped by the swiftness of his horse, and found means soon after to recover his lady. In 1592, he had the plague, and despaired of life, but was happily cured by the infusion of bezoar-stone into strong waters. The year after, the king made him his first librarian, which place became vacant by the death of the learned James Amyot, famous for his translation of Plutarch and other ancient Greek authors. In 1592, the duke of Guise having made his peace with the king, Thuanus was one of the persons appointed to regulate the

the conditions of the treaty: he became the same year president *à mortier* by the death of his uncle Augustin de Thou, which honour had long been promised him. He was afterwards concerned in many negotiations with the Protestant party, and was greatly instrumental in bringing on the edict of Nantes, which was signed in April 1598, and afterwards revoked, as is well known, by Louis XIV. in 1685. In 1601, he lost his wife, whom he immortalized by elegies; but soon after recovered so far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or less in the service of the state. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a general history of the world, from 1545 to 1608, written in very clear and excellent Latin. "Among many things," says Grotius to him[*r*], "which posterity will admire, this above all astonishes me, how you, always as it should seem engaged in business, should find leisure and indefatigable force of mind to know so many and so great things as you have known, and to write them in such a manner as you have written them." And in another place[*u*], "You have comprised a history of the whole world in such a manner, as could not have been expected from a man of the most leisure: such is the plenty of your matter, such the elegance of your language." Isaac Casaubon says[*x*], "that Thuanus seems to him to have been providentially given for an example to the age in which he lived of piety, sincerity, probity, and in short of all virtue and goodness." Thuanus has acquired immortal glory by his History, which is written with an exactness and fidelity beyond example. This is the judgement of Perrault[*y*], who adds, that he "never disguised or concealed the truth; but had a noble and generous boldness, for which he has been praised by all the great men of his time.—This work," he continues "is worthy of the ancients, and perhaps would have exceeded a great part of what the ancient Romans have left us in the way of history, if he had not affected to imitate them too closely; for this has put him upon Latinizing the proper names of men, towns, countries, and other things, in so strange a manner, as to make a glossary necessary, in order to know frequently what he means."

Part of this History was first printed at Paris in 1604, with a dedication to Henry IV. which is thought to be as masterly a composition in its kind, as the dedication of Casaubon's Poly-

[*r*] In Epist. xvi. non Jun. anno 1615, Roter.

[*u*] Epist. xi. Apr. 1610.

[*x*] Epist. cciv.

[*y*] Perrault's Hommes illustres, tom. i.

buis to the same monarch, and that of the *Institutiones Christianæ* of Calvin to Francis I. The publication of the history, in separate parts, was afterwards continued by the author, who, however, does not seem to have published it all in his life-time; or any part of it, except the volume just mentioned, in a manner conformable to his original copy, which, therefore, he deposited in the hands of a friend, that it might be printed after his death, just as he wrote it. Long was it, however, before this could be effected. Thuanus was an honest historian, and with respect to things and persons boldly delivered the truth. There would of course be many exceptionable passages in his work, many that would highly offend particulars in church and state; and this was the reason why, though printed frequently and in different countries, it never came out free from castrations, and agreeable to the author's original copy, till 1733. Then it was handsomely printed, and published under the direction, and chiefly at the expence, of the excellent Dr. Mead, in seven volumes folio; to which are prefixed four Latin letters, inscribed to that celebrated patron of letters, and giving an account of the various changes and chances this History has undergone; of the different editions; what each of them contain, and how they vary; and by what materials and assistances the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as history, and published several productions of that kind, as "*Metaphrasis poetica librorum sacrorum aliquot*, 1581," in 8vo. These paraphrases are upon the books of Job, Ecclesiastes, the Lamentations of Jeremiah, and the six lesser prophets. "*De re accipitraria*," Paris, 1514. 4to. Vossius and others have much commended this work, and have not scrupled, on the merit of it, to rank Thuanus with the best poets of his age. "*Crambe, Viola, Lilium, Phlogis, Terpsinoe*, Paris, 1611," in 4to; a miscellaneous collection. There are also "*Thuana*;" but it may be said of them, as of the *Anas* in general, that they contain little that is worthy of the name of their supposed author.

Thuanus had no children by his first wife; but three sons by the second, the eldest of whom, Francis Augustus Thuanus, a very excellent man, was beheaded at Lyons in 1642, for not revealing a conspiracy, with which the marquis d'Effiat had entrusted him, against cardinal Richelieu. The cardinal was supposed not to be sorry for the opportunity that offered of revenging, upon the son, what the father had said of his great uncle Antony Duplessis de Richelieu, in the following passage of his History: "*Antonius Plessianus Richelius, vulgo dictus Monachus, quod eam vitam professus fuisset; dein, voto ejurato, omni se licentiæ ac libidinis genere contaminasset.*" This unfortunate gentleman was thirty-five years of age.

THUCYDIDES

THUCYDIDES, an ancient Greek historian, was a citizen of Athens, and born in the second year of the 77th Olympiad, or before Christ 469 [R]. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was descended from Olorus, king of Thrace. He was educated in a manner suitable to his quality, that is, in the study of philosophy and eloquence. His master in the former was Anaxagoras, "whose opinions, being of a strain above the apprehension of the vulgar, procured him the estimation of an atheist; which name," says Mr. Hobbes, no doubt very feelingly, "they bestowed upon all men that thought not as they did of their ridiculous religion:—it is not therefore to be much regarded," adds he, "if Thucydides were by some reputed an atheist too." In eloquence he was the disciple of Antiphon, one, by his description in the eighth book of his History, for power of speech almost a miracle, and feared by the people on that account. Suidas and Photius relate a circumstance, which shews, that he entertained from his youth the strongest passion for letters: they write, that when Herodotus recited his History in public, a practice in use then and many ages after, Thucydides felt so great a sting of emulation, that it drew tears from him; insomuch that Herodotus himself took notice of it, and congratulated his father on having a son who shewed so wonderful an affection to the Muses. Herodotus was then twenty-nine years of age; Thucydides about sixteen.

When the Peloponnesian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no sooner commenced than he began his History, pursuing the work, not in that perfect manner in which we see it now, but by way of commentary, and in writing down plain actions or circumstances, as from time to time they happened, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himself has delivered in his History. He was a lover of contemplation and retirement, yet did not decline the service of the state, and accepted accordingly a command in the army. This, however, proved unfortunate to him; for while he resided in the Isle of Thasus, it happened that Brasidas, the Lacedemonian, besieged Amphipolis, a city belonging to the Athenians, about half a day's sail from Thasus. Thucydides being one of the strategi, or of those who had authority to raise forces in those parts for the service of the Commonwealth, the Athenian captain sent to him to levy a power, and hasten to his relief. Thucydides did so; but not arriving till too late, and when the city was already yielded up,

[z] Fabric. Bibl. Græc. vol. i. Hobbes, *Of the life and history of Thucydides*, prefixed to his translation of this historian.

he was afterwards punished, as if he had done this either through negligence or fear of the enemy; which however there was no just reason to suspect, for he put himself into the city of Eion, and preserved it to the Athenians, with the repulse of Brasidas, who came down the next morning from Amphipolis, and besieged it.

After his banishment, which happened in his forty-eighth year, he lived in Scape-Hyle, a city of Thrace, from whence he had married a very wealthy wife; and he had large possessions and rich mines of gold, as he himself professes in his fourth book. He was not however so affected with his disgrace, as to shut himself up from the world, and drag, as many have done, a life embittered with spleen and disappointment: on the contrary, he went abroad, and was present at the actions of the rest of the war. This appears from his own words, in the fifth book of his History; where he says, that he was present at the actions of both parties, and by reason of his exile no less at those of the Peloponnesians, than those of the Athenians. During this time he perfected his History, so far as is now to be seen. He was very nice and curious concerning a perfect insight into affairs; in order to obtain which, he employed great sums of money in procuring authentic memorials, not only from the Athenians, but the Lacedemonians also; that out of his collections from both the great transactions of that time might be better and more impartially set forth, as a monument to instruct the ages to come: for he intitles his History, *Κτήμα ες αἰ,* which signifies, "A possession for everlasting." It comprehends the Peloponnesian war, which lasted one and twenty years; for though some writers make it continue six years longer, yet others more rightly judge what followed to be rather the consequences of the war, than truly a part of it. Some critics have imagined, from the difference of style and manner, that the eighth book, according to the ordinary division, was not written by Thucydides, but added afterwards by somebody else; but this notion has not prevailed; and, as Hobbes says, it is very probable, that it is left the same as it was when he first wrote it, that is, in the way of commentary, neither beautified with orations, nor so well cemented in the transitions as the former seven books are. Xenophon's Hellenica are a supplement to Thucydides's History.

It does not appear, that after his exile Thucydides ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Most agree, that he died in banishment; yet some have related, that, after the defeat in Sicily, the Athenians decreed a general revocation of all banished persons, and that he then returned, and was afterwards put to death at Athens. This is not likely; and many other



other things are related which have no more probability. Hobbes thinks, that in this variety of conjectures there is nothing more probable than that which is written by Pausanias, where he describes the monuments of the Athenian city, and says thus: "The worthy act of Oenobius, in the behalf of Thucydides, is not without honour, for Oenobius obtained to have a decree passed for his return: who returning was slain by treachery, and his sepulchre is near the gate called Melirides." He is reckoned to have been not less than sixty-eight years of age when he died. He left a son, whose name is hardly known, but supposed to have been Timotheus.

He excelled in the two great points which form a just historian, truth and eloquence. The faith of his History has never been called into question. He wanted no opportunities of knowing the truth, and he does not appear to have misrepresented it; and though some have fancied him a little malevolent towards his country, because the usage he had received would have made most people so, yet he has not written any thing that discovers such a passion. His manner of writing is coherent, perspicuous, and persuasive, yet close, strong and pithy. The ancients have spoken of him in the highest terms; and if Herodotus, as his senior, obtained the title of the "Father of History," yet the greater part have allowed that Thucydides is the better historian. Plutarch says, in his treatise *De Gloria Atheniensium*, that Thucydides "aimeth always at this, to make his auditor a spectator, and to cast his reader into the same passions with those who were beholders." Then enumerating some examples, "these things," he says, "are so described, and so evidently set before our eyes, that the mind of the reader is no less affected therewith, than if he had been present in the actions." And it was probably for his skill in painting [A], certainly not for his eloquence (for, as Cicero says, "what great rhetorician ever borrowed any thing of Thucydides?") that the famous orator Demosthenes wrote over his History, according to Lucian, eight times with his own hand. The same Lucian, in his book "How a history ought to be written," continually exemplifies the virtues required in an historiographer by Thucydides; and it seems as if the image of Thucydides's History, preconceived in Lucian's mind, suggested to him all the precepts he there delivers. As to his style, Cicero speaks of it thus: "Thucydides in the art of speaking, in my opinion, hath far exceeded them all [B]. For he is so full of matter, that the number of his sentences doth almost equal the number of his words; and in his words he is so apt, and so close, that it is hard to say, whether his words do more illustrate his sentences, or his sentences his words." The Romans thought highly of Thucy-

[A] *De orat. lib. ii.*[B] *De orator. lib. ii.*

dides's work[c]; and Sallust, as Quintilian says, and as indeed is manifest to all, took him for his model.

It is remarkable, that Dionysius Halicarnassensis entertained unreasonable prejudices against this historian, in favour, doubtless, of his countryman Herodotus, whom he was desirous to have considered as superior to him, and had raised accordingly many objections to his work. One of them shall serve as a specimen: "The principal and most necessary office of any man that intendeth to write an history," says he, "is to chuse a noble argument, and grateful to such as shall read it; and this Herodotus hath done, in my opinion, better than Thucydides. For Herodotus hath written the joint history both of the Greeks and Barbarians; but Thucydides writeth only one war." Mr. Hobbes has replied very solidly to this, as well as to Dionysius's other objections: "Let any man consider, whether it be not more reasonable to say, that the principal and most necessary office of him that will write an history is to take such an argument as is both within his power well to handle, and profitable to posterity that shall read it; which Thucydides, in the opinion of all men, hath done better than Herodotus. For Herodotus undertook to write of those things, of which it was impossible for him to know the truth, and which delight more the ear with fabulous narrations, than satisfy the mind with truth; but Thucydides writeth one war, which, how it was carried on from the beginning to the end, he was able certainly to inform himself." The single circumstance here urged in favour of Thucydides, gives lord Clarendon's History of our civil wars, perhaps, the preference to any history that is extant in any language. The moderns have not failed to pay him all due honour, and to consider him in the light he deserves to be placed in. The following words of Lipsius speak the sense of them all: "Thucydides [D]," says he, "who hath written not many, nor very great matters, hath perhaps yet won the garland from all that have written of matters, both many and great. Every where for elocution grave; short and thick with sense; sound in his judgment; every where secretly instructing and directing a man's life and actions. In his orations and excursions almost divine, whom the oftener you read, the more you shall carry away, yet never dismissed without appetite. Next to him is Polybius, &c." The emperor Charles V. is said to have been so fond of this historian [E], that he always carried him with him into the camp, and used to talk of him with wonderful pleasure to those about him.

The best editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin version of "Laurentius Valla,

[C] Institut. orat. lib. x.  
heræ subsecivæ, cent. iii. c. 57.

[D] Lipsi not. ad politic. lib. i.

[E] Camerarii

Paris, 1588." 2. That of Oxford, "Greek and Latin, cum notis variorum & Joh. Hudsoni, 1696." 3. "Græcè & Latinè, cum notis variorum & Jos. Wasse. Accedunt emendationes Car. And. Dukeri, Amst. 1732;" all in folio. 4. An elegant and correct edition in 8vo. was printed in 1788, at Deux-ponts, from the edition of Duker. It is comprised in six volumes.

We have a good English translation of this author by Hobbes, whose account of Thucydides has been of service to us in the course of this memoir. But a translation now more in use and estimation is that of Dr. Smith, dean of Chester, which was published in quarto, in 1753; and in 8vo, in 1781.

THURLOE (JOHN, esq;), secretary of state to the two protectors [F], Oliver and Richard Cromwell, was son of Thomas Thurloe, rector of Abbots-Roding, Essex, where he was born in 1616. He was educated to the law, and afterwards recommended to the patronage of Oliver St. John, esq; a person of great eminence in that profession, and successively solicitor-general to Charles I, and lord chief justice of the common pleas; by whose interest, Jan. 1645, he was appointed one of the secretaries to the parliament commissioners at the treaty of Uxbridge. In 1647, he was admitted of Lincoln's-Inn; and, March 1648, made receiver or clerk of the cursitor fines, under the earl of Kent, lord Grey of Werke, sir Thomas Widdrington, and Bullstrode Whitelock, esq; commissioners of the great seal. Though his attachments were entirely on the side of the parliament, yet, with regard to the death of king Charles, he declares himself, that he was altogether a stranger to the fact, and to all the counsels about it [G]; having not had the least communication with any person whatsoever therein. However, after that extraordinary event, and the establishment of the new commonwealth, he was diverted from his employments in the law, and engaged in public business. March 1651, he attended the lord chief justice St. John, and Walter Strickland, esq; ambassadors to the states of the United Provinces, as their secretary, with whom he returned to England in 1651; April 1652, was preferred to the office of secretary to the council of state; and, upon Cromwell's assuming the protectorship in 1653, became secretary of state. Feb. 1654, he was chosen one of the masters of the upper bench of the society of Lincoln's-Inn; and, Aug. 1655, had the care and charge of the postage, both foreign and inland, committed to him by the protector. Sept. 1656, he was chosen member of parliament for the Isle of Ely; and, April 1657, received the thanks of the parliament, for his vigilance in detecting the plot of Harrison

[F] Birch's heads and characters. Whitlocke's Memorials, p. 127. [G] State papers, v. 7. p. 914.

and other fifth-monarchy-men, and for many great services to the public. On July 13, of the same year, he was sworn one of the privy-council to the protector, according to the "humble petition and advice;" and in Nov. was elected one of the governors of the Charter-house; Feb. 4, 1658, he was made chancellor of the university of Glasgow; and, in June following, concurred with Whitelocke in advising the protector to leave the persons who had been detected in a plot, to be proceeded against in the ordinary course of trials at the common law, and not by an high court of justice; it being always his opinion, that the forms and rules of the old constitution should, on every occasion, be inviolably preserved, especially in the administration of justice. Upon the death of Oliver, he was continued in the post of secretary and privy counsellor to his successor Richard; though he was very obnoxious to the principal persons of the army, to whose interests, whenever they interfered with those of the civil government, he was a declared enemy: and their resentments against him on that account were carried to so great a height, that they accused him as an evil counsellor, and one who was justly formidable by the ascendant he had gained over the new protector. For this reason, Nov. 1558, he desired leave to retire from public business [H]; in hopes that this might tend to quiet things, and facilitate the protector's affairs with the army: but he was induced still to continue in his employment; and, December 31, was chosen member of parliament for the university of Cambridge. He was returned likewise for the town and borough of Wisbech, and for the borough of Huntingdon; but made his election for Cambridge. April 1659, he used his utmost efforts to dissuade the protector from dissolving the parliament; a step which proved fatal to his authority, though, upon his quitting it, Thurloe still continued in his office of secretary till Jan. 14, 1660. It was then conferred on Thomas Scott, esq; but, Feb. 27, upon a report of the council of state, the parliament resolved, that Thurloe should be again one of the secretaries of state, and John Thomson, esq; the other. April 1660, he made an offer of his service for the restoration of Charles II. as appears from a letter of chancellor Hyde to sir John Grenville [I], wherein his lordship observes, that Mr. Thurloe's offers were very frank, and accompanied with many great professions of resolving to serve his majesty, not only in his own endeavours, but likewise by the services of his friends; but that these offers were mixed with somewhat of curiosity in Mr. Thurloe, who was very inquisitive to know whether his majesty had any confidence in general Monk, or had approached him in the right way: which he desired to know,

[H] State Papers, p. 490.

[I] State Papers, p. 897.

only to finish what was left undone, or be able the better to advise his majesty. The king returned such answers as were proper, and desired to see some effects of his good affection; and that then he would find his services more acceptable. However, in May 15 following, he was committed by the house of commons to the custody of their serjeant at arms, upon a charge of high treason; though it was not long before he was released, and retired to Great Milton in Oxfordshire, where he generally resided, except in term-time, when he came to his chambers at Lincoln's-Inn. He was of great use occasionally to the chancellor Clarendon, by the instructions he gave him with respect to the state of foreign affairs [κ]; of which there is a very remarkable instance among his state-papers, in the recapitulation he drew up of all the negociations between England, France, and Spain, from the time of Cromwell's taking upon him the protectorship till the Restoration. He was likewise often solicited by king Charles to engage in the administration of public business, but thought proper to decline those offers. He died suddenly, at his chambers in Lincoln's-Inn, Feb. 21, 1668, aged 51; and was interred under the chapel there with an inscription over his grave. He was twice married, and by his second wife left four sons and two daughters.

He was a man of a very amiable character in private life; and in the height of his power exercised all possible moderation towards persons of every party. In his manner of writing he is remarkable above most of his contemporaries for conciseness, perspicuity, and strength. But the most authentic testimony of his abilities is that vast collection of his "State-papers," in 7 vols. folio, now in the hands of the public; which places the history of Europe in general, as well as that of Great Britain and its dominions, during that remarkable period, in the clearest light; and shews at the same time his astonishing industry and application in the management of so great a variety of important affairs, which passed entirely through his hands, with secrecy and success not to be paralleled under any other government.

THYSIUS (ANTONY), a celebrated Dutch philologer, born about 1603, at Harderwyck, was professor of poetry and eloquence at Leyden, and librarian to that university. He died in 1670. Besides being an excellent commentator on ancient authors, he published several other productions, as 1. "*Historia Navalis*;" a history of the naval wars between the Dutch and the Spaniards, 4to, 1657. 2. "*Compendium Historiæ Bataviciæ*," 1645. 3. "*Exercitationes Miscellanæ*," these are dissertations on sacred history, and on mythology, 12mo. 1639. 4. Two tracts on the government and on the laws of Athens,

subjoined to "*Postellus de Republica, seu Magistratibus Atheniensium*;" and published also in Gronovius's collection. 5. Editions of many classic authors, as *Paterculus*, 1668; *Salustius*, 1665; *Valerius Maximus*, Seneca's tragedy, 1651, and *Lactantius*, 1652; *Aulus Gellius*, 1661, all at Leyden. 6. An edition of Polydore Virgil's *History of England*.

**TIBULLUS** (**ALBIUS**), a Latin poet, was born at Rome, under the consulship of Hirtius and Pansa, much about the same time with Ovid [L]. His father was of the equestrian order; and he himself set out into the world with all the advantages of fortune, and the greatest accomplishments of mind and person. Among the great men of his age, he singled out Messala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great respect by Horace, and ranked by Quintilian among the masters of oratory. He was to Tibullus, what Mæcenas was to Horace. This poet had a country seat at Pedum, a town in Latium not far from Rome. He was a great sufferer in the civil wars, yet does not seem to have been concerned in any party. He was, like Ovid, a man devoted to ease and pleasure; and his time was divided between the Muses and his mistresses. He seems indeed to have abandoned himself entirely to the passion of love, even to the neglect of his affairs; for there is no doubt that he might have retrieved the losses he had sustained, if he had been a man of the least application to business. His love for Messala, however, made him forget his love of ease and pleasure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he saw, as he tells us, a man at Arupinum above one hundred years of age, and even then a vigorous active soldier. He was attending Messala on a second expedition to Syria, when he fell sick by the way, and was forced to stay in the island of Phæacia or Corcyra. On this occasion he composed the third elegy of the fourth book, and desired that if he should die of his illness, he might have this epitaph engraven on his monument:

"Hic jacet immiti consumptus morte Tibullus,  
"Messalam terra dum sequiturque mari."

Though he recovered from this attack, death did not spare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Augustan age, gives him that of a fine writer and good critic:

"Albi, nostrorum sermonum candide iudex,  
"Quid nunc te dicam facere in regione Pedana?  
"Scribere quod Cæsi Parmensis opuscula vincat."

Epist. iv. lib. iii.

[L] Tibulli vita operibus prefixa.—Crusius's *Lives of Roman poets*, vol. I.

Nor

Nor is Ovid sparing of his praises of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely describes the sweetness and elegance of this poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elysian fields, in company with Calvus, Catullus, and Gallus. The best critics have preferred Tibullus even to Ovid himself, for elegance and correctness of style; and Quintilian sets him at the head of all the writers in elegy. "In elegy," says he, "we challenge also the Greeks, in which way of writing, Tibullus, according to my judgment, is by far the most neat and elegant. Some indeed give Propertius the preference; Ovid is more lascivious than either of them, as Gallus is more harsh and unpolished." He has left four books of "Elegies." His panegyric upon Messala is censured by Scaliger, and suspected not to be his; and the small pieces at the end of the fourth book, which Scaliger calls "hard, languid, and rough," either do not belong to Tibullus, or never received his last corrections.

This author has usually been printed in the same volume with Catullus and Propertius; and one of the best editions of him in conjunction with them is that by Grævius, "cum notis variorum, Leyden 1589," in 2 vols. 8vo. But he was afterwards, in 1708, published separately at Amsterdam, in one volume 4to. by Janus Brouckhusius, a very polite and elegant critic, who corrected many places from the best manuscripts, and added his own to the notes variorum. This edition is very neat, and adorned with copper plates. An excellent edition in quarto was published by Vulpinus, a professor at Padua (who also published Catullus and Propertius), in 1749. This was long esteemed the best, and is so still if we take splendor into the account; but two editions in 8vo, have since been published by the celebrated professor Heyne, of which the second of 1777, is for use, one of the best editions of a classic author that has ever appeared.

TICKELL (THOMAS), son of the reverend Richard Tickell, was born in 1686 at Bridekirk in Cumberland [M]; and in April 1701 became a member of Queen's College in Oxford; in 1708 he was made M. A. and two years afterwards was chosen fellow; for which, as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown. He held his fellowship till 1726, and then vacated it, by marrying, in that year, at Dublin. Tickell was not one of those scholars who wear away their lives in closets; he entered early into the world, and was long busy in public affairs; in which he was initiated under the patronage of Addison, whose notice he is said to have gained by his verses in praise of "Rosalind."

[M] Principally from Dr. Johnson.

He

He produced another piece of the same kind at the appearance of "Cato," with equal skill, but not equal happiness. When the ministers of queen Anne were negotiating with France, Tickell published "The Prospect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conquest to the pleasures of tranquillity. Mr. Addison, however he hated the men then in power, suffered his friendship to prevail over the public spirit, and gave in the "Spectator" such praises of Tickell's poem, that when, after having long wished to peruse it, Dr. Johnson laid hold on it at last, he thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a work of genius, being general and indefinite, is rarely gratified. It was read at that time with so much favour, that six editions were sold. At the arrival of king George he sang "The Royal Progress;" which, being inserted in the "Spectator," is well known. The poetical incident of most importance in Tickell's life was his publication of the first book of the "Iliad," as translated by himself, in apparent opposition to Pope's "Homer," of which the first part made its entrance into the world at the same time. Addison declared that the rival versions were both good; but that Tickell's was the best that ever was made, and with Addison those wits who were his adherents and followers, were certain to concur. Pope does not appear to have been much dismayed; "for," says he, "I have the town, that is, the mob, on my side." But he remarks, that "it is common for the smaller party to make up in diligence what they want in numbers;" he "appeals to the people as his proper judges; and if they are not inclined to condemn him, he is in little care about the high-flyers at Button's." Pope did not long think Addison an impartial judge; for he considered him as the writer of Tickell's version. The reasons for his suspicion we shall literally transcribe from Mr. Spencer's collection. "There had been a coldness between Mr. Addison and me for some time; and we had not been in company together for a good while, any where but at Button's coffee-house, where I used to see him almost every day.—On his meeting me there, one day in particular, he took me aside, and said he should be glad to dine with me, at such a tavern, if I stayed till those people were gone (Budgell and Philips). We went accordingly; and after dinner Mr. Addison said, 'That he had wanted for some time to talk with me; that his friend Tickell had formerly, whilst at Oxford, translated the first book of the Iliad; that he designed to print it, and had desired him to look it over; that he must therefore beg that I would not desire him to look over my first book, because, if he did, it would have the air of double-dealing.' I assured him, that 'I did not at all take it ill of Mr.

Tickell



Tickell that he was going to publish his translation; that he certainly had as much right to translate any author as myself; and that publishing both was entering on a fair stage. I then added, that I would not desire him to look over my first book of the ‘*Iliad*,’ because he had looked over Mr. Tickell’s; but could wish to have the benefit of his observations on my second, which I had then finished, and which Mr. Tickell had not touched upon.’ Accordingly I sent him the second book the next morning; and Mr. Addison a few days after returned it, with very high commendations.—Soon after it was generally known that Mr. Tickell was publishing the first book of the ‘*Iliad*,’ I met Dr. Young in the street; and, upon our falling into that subject, the Doctor expressed a great deal of surprise at Tickell’s having had such a translation so long by him. He said, that ‘it was inconceivable to him, and that there must be some mistake in the matter; that each used to communicate to the other whatever verses they wrote, even to the least things; that Tickell could not have been busied in so long a work there without his knowing something of the matter; and that he had never heard a single word of it till on this occasion.’ This surprise of Dr. Young, together with what Steel had said against Tickell in relation to this affair, makes it highly probable that there was some underhand dealing in that business; and indeed Tickell himself, who is a very fair worthy man, has since, in a manner, as good as owned it to me.—[When it was introduced into a conversation between Mr. Tickell and Mr. Pope by a third person, Tickell did not deny it; which, considering his honour and zeal for his departed friend, was the same as owning it.] Upon these suspicions, with which Dr. Warburton hints that other circumstances concurred, Pope always in his “*Art of Sinking*” quotes this book as the work of Addison. When the Hanover succession was disputed, Tickell gave what assistance his pen would supply. His “*Letter to Avignon*” stands high among party-poems; it expresses contempt without coarseness, and superiority without insolence. It had the success which it deserved, being five times printed. He was now intimately united to Mr. Addison, who, when he went into Ireland as secretary to the lord Sunderland, took him thither, and employed him in public business; and, when (1717) afterwards he rose to be secretary of state, made him under-secretary. Their friendship seems to have continued without abatement; for when Addison died, he left him the charge of publishing his works, with a solemn recommendation to the patronage of Craggs. To these works he prefixed an elegy on the author, which could owe none of its beauties to the assistance which might be suspected to have strengthened or embellished his earlier compositions; but neither he nor Addison ever produced nobler  
lines

lines than are contained in the third and fourth paragraphs, nor is a more sublime or more elegant funeral poem to be found in the whole compass of English literature. He was afterwards (in June, 1724) made secretary to the lords Justices of Ireland, a place of great honour [N]; in which he continued till 1740, when he died, April 23, at Bath. To Tickell, cannot be refused a high place among the minor poets; nor should it be forgotten that he was one of the contributors to the "Spectator." With respect to his personal character, he is said to have been a man of gay conversation, at least a temperate lover of wine and company, and in his domestic relations without censure.

TICKELL (RICHARD), an ingenious writer, who first appeared as an author about 1778, in a poem entitled, "The Project." His "Wreath of Fashion," was published soon after, and was allowed to have considerable merit. But that which raised him to immediate celebrity, was his admirable political pamphlet, called "Anticipation;" in which, with the most successful humour, he imitated the manner of the principal speakers then in parliament, and defeated the force of the argument of Opposition, by preoccupying them. This appeared in 1778. Two other political pamphlets are attributed to him; namely, "The English Green-box," 1779, and "Common-place Arguments," in 1780. He produced also for the theatre, an alteration of Allan Ramsay's "Gentle Shepherd," which was acted at Drury-lane, in 1781; and "The Carnival of Venice," a comic opera, written by himself, and acted the same year; but of these two pieces only the songs were printed.

Mr. Tickell was twice married, first to miss Mary Linley, sister to Mrs. Sheridan, by whom he had three children. After her death he married a daughter of captain Leigh, of the *Berrington* East-Indiaman, who survived him. His death, which happened Nov. 4, 1793, was occasioned by a fall from the window of his apartments at Hampton-court; in consequence of which he expired, even before Mrs. Tickell could reach the spot, though she had left him only for a moment. He had been for some time one of the commissioners of the stamp-office.

TILLEMANS (PETER), a landscape-painter, was a native of Antwerp, and came to England with his brother-in-law, Casteels, in 1708. He was patronized by the great, and drew views of their seats, huntings, races, and horses, in perfection. He had the honour, says Mr. Walpole, to teach the late lord Biron, who did much credit to his master. He drew se-

[N] His brother, Richard Tickell, esq; was appointed secretary at war in that kingdom, in October, 1724.

veral prospects for Mr. Bridges's History of Northamptonshire, which was published in 1791. His view of Chatsworth, hangs among several fine pictures at Devonshire-house. He died of an asthma, at Norton in Suffolk, Dec. 5, 1734, aged about fifty [o].

**TILLEMONT** (SEBASTIAN LE NAIN DE), a French writer, was the son of a master of the Requests, and born at Paris in 1637. At ten years old, he went to school at Port Royal, and became one of the best writers of that institution. His "*Histoire des Empereurs*," and "*Histoire Ecclesiastique*," are deduced from the original sources, and written with the utmost fidelity and exactness. Sacy, his intimate friend and counsellor, prevailed with him, in 1676, to receive the priesthood; which, it seems, his great humility would not before suffer him to aspire to. His humility was so great, that Bossuet, seeing one of his letters to father Dami, with whom he had some little dispute, besought him, merrily, "not to be always upon his knees before his adversary, but raise himself now and then up." He was solicited to push himself in the church, and Buzanval, bishop of Beavois, wished to have him for his successor: but Tillemont, regardless of dignities, wished for nothing but retirement. In this he did indeed most effectually bury himself; and thus, joining the mortifications of a religious life to an indefatigable pursuit of letters, he wore himself entirely out, so as to die in 1698, aged sixty-one, though he appeared to be formed for a longer life.

**TILLOTSON** (JOHN), archbishop of Canterbury, was descended of a family anciently of the name of Tillston, of Tillston in Cheshire, and born at Sowerby in Yorkshire, in Oct. 1630 [p]. His father, Mr. Robert Tillotson, was a considerable clothier there, a man of good understanding, and uncommon knowledge of the Scriptures; but so zealously attached to the system of Calvin, that his prejudices for it were scarce to be moderated by the reasonings of his son, whom he lived to see dean of Canterbury. He gave his son, however, a liberal education, who, after passing through a school, was sent in 1647 to Cambridge, being then seventeen; and admitted a pensioner of Clare-hall. He took his bachelor of arts degree in 1650, and his master's in 1654, having been chosen fellow of his college in 1651.

Thus his first education and impressions were among Puritans; yet, before his mind was opened, he felt somewhat within him, which disposed him to larger notions and a better temper. The books then put into the hands of youth were generally

[o] Walpole's Anecdotes of Painting.

[p] Extracted from the Life of Tillotson, by Dr. Thomas Birch, Lond. 1752, 8vo.

heavy, and he could scarcely bear them, even before he knew better things. But when he met with the immortal work of Mr. Chillingworth, which gave his mind a new turn, he was soon freed from his prejudices, if indeed he was ever under the power of them. As he got into a new method of study, so he entered into friendship with some great men, which contributed not a little to his improvement; and there was then at Cambridge a set of as extraordinary men, as perhaps any age has produced; as Dr. Cudworth, master of Christ's-college; Dr. More, and Dr. Rust, afterwards bishop of Dromore in Ireland, fellows of the same; Dr. Whichcot, provost of King's; Dr. Worthington, master of Jesus; and Mr. John Smith, author of the "Select discourses," fellow of Queen's. But that which gave him his last finishing, was his close and long friendship with Dr. Wilkins, afterwards bishop of Chester; he went into all the best studies of this great man, but so as to perfect every one of them; for, though Wilkins had more general knowledge, yet Tillotson was the greater divine.

In 1656, Tillotson left his college, and went upon invitation to Edmund Prideaux, esq; of Ford-Abbey in Devonshire, to be tutor to his son; which gentleman had been commissioner of the great seal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this station does not appear; but he was in London at the time of Cromwell's death, Sept. the 3d, 1658; and was present about a week after at a very remarkable scene in Whitehall palace, which we have already related from Burnet in our account of Dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have supposed, that he was curate to Dr. Wilkins at St. Lawrence Jewry, before the Restoration; but that was certainly otherwise, since Wilkins was not admitted to that vicarage till 1662. The first sermon of his that appeared in print was in Sept. 1661: it was preached at the morning exercise at Cripplegate, on "Matth. vii. 12." and published among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this sermon he was still among the Presbyterians, whose commissioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July, 1661; but he immediately submitted to the act of uniformity, which commenced on St. Bartholomew's-day, the year following. Upon thus becoming a preacher in the church, he was very little disposed to follow the patterns then set him, or indeed of former times; and therefore formed one to himself, which has been justly esteemed as the best model for succeeding ages. He began his course of divinity with the true foundation of  
it,

it, an exact study of the Scriptures, on which he spent four or five years. He then applied himself to the reading of all the ancient philosophers and writers upon ethics, and among the fathers chiefly to St. Basil and St. Chrysostom; not to forget Episcopus among the moderns, whom he made the pattern both of his principles and eloquence. With these preparations, he set himself to compose the greatest variety of sermons that any divine has yet undertaken.

His first office in the church was the curacy of Cheshunt in Hertfordshire, in 1661 and 1662; where he is said, by his mild and gentle behaviour, which was natural to him, and persuasive eloquence, to have prevailed with an old Oliverian soldier, who preached among the Anabaptists there in a red coat, and was much followed, to desist from that, and betake himself to some other employment. The short distance of Cheshunt from London allowing him often to visit his friends there, he was frequently invited into their pulpits. Accordingly we find that his sermon on Eccles. xii. 1. "Upon the advantages of an early piety," was preached at St. Lawrence Jewry in 1662; Dec. the 16th of which year, he was elected minister of the adjoining parish of St. Mary Aldermanbury, upon the deprivation of Mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice, which he accepted, being presented in June, 1663, to the rectory of Kedington in Suffolk. His residence there, however, was but short, being called to London by the society of Lincoln's-Inn, who chose him their preacher the 26th following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by Mr. Atkyns, one of the benchers of that Inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately resigned his living in Suffolk; but his preaching was so little liked there at first, that he for some time entertained thoughts of leaving them. They had been so accustomed to puritanical cant and fanaticism, that they could not relish that rational and genuine Christianity which he inculcated; they held the same language then as the enthusiasts do now, and said, that "since Mr. Tillotson came, Jesus Christ had not been preached among them." To this incident, which is very well attested, he seems clearly to allude in his sermon against evil-speaking, preached near thirty years after; towards the close of which he has this passage: "I foresee what will be said, because I have heard it so often said in the like case, that there is not one word of Jesus Christ in all this; no more is there in the text: and yet I hope that Jesus Christ is truly preached, when his will and laws, and the duties enjoined by the Christian religion, are inculcated upon us."

The year after, 1664, he was chosen Tuesday lecturer at St. Lawrence Jewry: and being now thoroughly fixed in town, and having established the character of an excellent preacher, he set himself to oppose the two growing evils of Charles the Second's reign, Atheism and Popery. He preached a sermon before the lord-mayor and court of aldermen at St. Paul's, in 1663, "On the Wisdom of being religious;" which was published in 1664, much enlarged, and is one of the most elegant, perspicuous, and convincing defences of religion, in our own or any other language. In 1664, one Sargeant, alias Smith, for that was his real name, who had deserted from the church of England to that of Rome, published a book, called "Sure footing in Christianity: or, Rational discourses on the rule of Faith." This being cried up as a mighty production by the abettors of Popery, Tillotson answered it, in a piece entitled, "The rule of Faith," which was printed in 1666, and inscribed to Dr. Stillingfleet, with whom he was intimately acquainted. Sargeant replied to this, and also in another piece attacked a passage in Tillotson's sermon, "On the Wisdom of being religious;" which sermon, as well as his "Rule of Faith," Tillotson defended in the preface to the first volume of his sermons, printed in 1671, 8vo.

The same year, 1666, he took a doctor of divinity's degree; and in 1668 preached the sermon at the consecration of Wilkins to the bishopric of Chester. He was related to Wilkins, by having, Feb. 23, 1664, married his daughter-in-law, Elizabeth French, who was niece to Oliver Cromwell; for she was the daughter of Dr. Peter French, canon of Christ-church in Oxford, by Robina, sister to Cromwell; which Robina was re-married, about 1656, to Dr. Wilkins, then warden of Wadham-college. In 1670, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had some time before been preferred to a prebend in the church of St. Paul [Q]. He had now been some years chaplain to the king, who is yet supposed, by Burnet and others, to have had no kindness for him; his zeal against Popery was too great for him to be any favourite at court. When a declaration for liberty of conscience was published in 1672, with a view to indulge the Papists, the bishops were alarmed, and directed their clergy to preach against Popery; the king complained to archbishop Sheldon of this, as done on purpose to inflame the people, and alienate them from himself and his government; upon which that prelate called together some of the clergy, to consider what he should say to his majesty, if he pressed him any farther on that head; when Dr. Tillotson sug-

[Q] Tillotson's funeral sermon by Burnet.

gested this answer, that, "since his majesty professed the Protestant religion, it would be a thing without precedent, that he should forbid his clergy to preach in defence of it." In the mean time, he observed great moderation towards the Protestant dissenters, and, early in 1668, had joined in a treaty for a comprehension of such as could be brought into the communion of the church; but this attempt proved abortive, as did another made in 1674. In 1675, he published, "The Principles of Natural Religion, by bishop Wilkins," who had died at his house in 1672, and committed all his papers to him, to dispose of as he pleased. The twelve first chapters only having been transcribed by Wilkins for the press, he finished the remainder out of the bishop's papers, and wrote a preface. In 1680, he published, "The Treatise of the Pope's Supremacy, by Dr. Barrow," who dying in 1677, left all his manuscripts to the care of Dr. Tillotson. He had the year before converted Charles earl of Shrewsbury, afterwards created a duke by king William, to whom he was secretary of state, from Popery to the Protestant religion.

On the 2d of April, 1680, he preached before the king at Whitehall, a sermon on Josh. xxiv. 15. which was soon after published by his majesty's special command, under the title of, "The Protestant Religion vindicated from the Charge of singularity and novelty." But this discourse, though excellent, as all his sermons are, contained some incidental assertions, which offended all parties, particularly the following passage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the Gospel were, and cannot justify that commission by miracles as they did, to affront the established religion of a nation, though it be false; and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is to enjoy the private liberty and exercise of their own conscience and religion; for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion, though they be never so sure that they are in the right, till they have either an extraordinary commission from God to that purpose, or the providence of God makes way for it by the permission of the magistrate [R]." Dr. Hickes, who wrote a virulent libel against this worthy man after his death, styles this down-

[R] Some discourses upon Dr. Burnet latter, p. 48, 1695, 4to.—Memoirs of and Dr. Tillotson, occasioned by the late the Life of Mr. John Howe, p. 75, 8vo. Funeral sermon of the former upon the 1724, 8vo.

right Hobbism; and tells us, that a witty lord standing at the king's elbow when it was delivered, said, "Sir, do you hear Mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having slept the most part of the time while the sermon was delivered, a certain nobleman stepped up to him, as soon as it was over, and said, "It is pity your majesty slept, for we have had the rarest piece of Hobbism that ever you heard in your life." To which the king answered, "Odds fish, he shall print it then;" and immediately gave orders to that purpose. Some animadversions were made upon it, and printed; but it does not appear that the dean took any further notice, except only to apologize privately among his friends, for having advanced an assertion which he saw could not be maintained. He excused himself by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotson's calm, mild, considering nature, should be hurried, by his zeal against Popery, to advance against the Papists what equally struck at our first reformers.

In 1682, the dean gave the public, from the manuscripts of bishop Wilkins, a volume in octavo, of fifteen sermons; which he introduced with a preface, in defence of that prelate's character, against the reflections cast upon it in the "*Historia & antiquitates universitatis Oxoniensis*." This was printed in 1674, under the inspection of bishop Fell; who is supposed to have made the alterations and additions, which are seen in that edition of Mr. Anthony Wood's work. The task of preparing "Dr. Barrow's sermons" for the press, which had employed the dean for several years, and cost him as much pains as would have produced many more of his own, was now finished; and the edition published at London in 1683, folio. The laborious office of an editor of such voluminous writings as those of Barrow, undertaken by one who had many years before appeared to so much advantage as an original writer, was as clear an evidence of modesty, as it was of sincere friendship, in Dr. Tillotson. The discovery of the Rye-house plot the same year opened a melancholy scene, in which he had a large share of distress, on account of his friendship for lord Ruffel. He and Dr. Burnet were sent for by that lord, and both attended him till his death: and it is remarkable, that they both urged him to disown the principle of resisting the powers above, for which they were severely censured, and doubtless afterwards felt reason to censure themselves. He published a discourse against "transubstantiation," in the latter end of king Charles's reign, and another against "purgatory" in the beginning of king James's. The former began to debate upon that doctrine, and gave occasion to several tracts on both sides of the question,  
published



published during the controversy with the Papists, which subsisted through king James's reign; and which produced so many pieces, that the vast collection, in three volumes, folio, published a few years since under the direction of Gibson, bishop of London, is only a part of those written by Protestants.

During the debate in parliament concerning the settlement of the crown on king William for life, the dean was advised with upon that point by the princess Anne of Denmark; who was pressed by the Jacobites to form an opposition; and who, till lady Russel and Dr. Tillotson had discoursed with and settled her, had refused to give her consent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majesties had the greatest reason to confide in him, for he was a true friend to their establishment on the throne of England. The vacancies of some bishoprics soon turned the thoughts of his majesty and his ministers upon the dean; but a bishopric was so far from being agreeable to his humour, that he used all possible solicitations to avoid it. He had been appointed clerk of the closet to the king, the 27th of March, 1689; in August he was appointed by the chapter of his cathedral, to exercise the archiepiscopal jurisdiction of the province of Canterbury, devolved to himself and that body, on the 1st of that month, by the suspension of Sancroft, for refusing the new oaths; and the king soon fixed upon him to succeed him. Tillotson's desires and ambition had never extended further than to the exchange of his deanery of Canterbury for that of St. Paul's, which was granted him in September, upon the promotion of Stillingfleet to the bishopric of Worcester: but at the very time that he kissed the king's hand for this, his majesty named the archbishopric to him. There is a letter of his to lady Russel, dated April 19, 1689 [s], which shews how he stood affected to this proposal, and also clears bishop Burnet from many a grievous censure, as if he himself had had a view to the archbishopric. After acquainting her ladyship with the disposal of several church preferments, he proceeds: "but now begins my trouble. After I had kissed the king's hand for the deanery of St. Paul's, I gave his majesty my most humble thanks, and told him, that now he had set me at ease for the remainder of my life. He replied, No such matter, I assure you, and spoke plainly about a great place, which I dread to think of; and said, it was necessary for his service, and he must charge it upon my conscience. Just as he had said this, he was called to supper, and I had only time to say, that when his majesty was at leisure, I did believe I could satisfy him,

[s] Life of Tillotson, p. 220.

that it would be most for his service that I should continue in the station in which he had now placed me. This hath brought me into a real difficulty; for, on the one hand, it is hard to decline his majesty's commands, and much harder yet to stand out against so much goodness as his majesty is pleased to use towards me: on the other, I can neither bring my inclination nor my judgement to it. This I owe to the bishop of Salisbury, one of the best and worst friends I know: best for his singular good opinion of me, and the worst for directing the king to this method, which I know he did; as if his lordship and I had concerted the matter, how to finish this foolish piece of dissimulation, in running away from a bishopric, to catch an archbishopric. This fine device hath thrown me so far into the briars, that, without his majesty's great goodness, I shall never get off without a scratched face. And now I will tell your ladyship the bottom of my heart. I have of a long time, I thank God for it, devoted myself to the public service, without any regard for myself, and to that end have done the best I could, in the best manner I was able; of late God hath been pleased, by very severe ways, but in great goodness to me, to wean me perfectly from the love of this world;" (N. B. He alludes here, not only to the death of his friend lord Russel, but to the loss of two daughters, which were all his children;) "so that worldly greatness is now not only undesirable, but distasteful to me. And I do verily believe, that I shall be able to do as much or more good in my present station, than in a higher, and shall not have one jot less interest or influence upon any others to any good purpose: for the people naturally love a man that will take great pains and little preferment. But, on the other hand, if I could force my inclination to take this great place, I foresee that I should sink under it, grow melancholy and good for nothing, and, after a little while, die as a fool dies."

A man of Dr. Tillotson's disposition and temper, which was mild, gentle, and humane, had certainly the greatest reason to dread the archbishopric; since whoever should succeed Sancroft was sure to be the butt of all the virulence and malice of the Nonjurors, who would of course detest and abhor him. Accordingly, he made all the struggle and all the opposition to it, which a subject could make against his king; and, when all would not do, he accepted it with the greatest reluctance. Of this we have the following account, in another letter to lady Russel, dated October the 25th, 1690; for there was ever a strict intimacy and correspondence between this lady and Dr. Tillotson, after the death of lord Russel, and there passed several letters between them upon this occasion. "I waited upon the king at Kensington, and he took me into his closet, where I told him, that I could not but have a deep sense of his  
majesty's

majesty's great grace and favour to me, not only to offer me the best thing he had to give, but to press it so earnestly upon me. I said, I would not presume to argue the matter any farther, but I hoped he would give me leave to be still his humble and earnest petitioner to spare me in that thing. He answered, he would do so if he could, but he knew not what to do if I refused him. Upon that I told him, that I tendered my life to him, and did humbly d vote it to be disposed of as he thought fit: he was graciously pleased to say, it was the best news had come to him this great while. I did not kneel down to kiss his hand, for, without that, I doubt I am too sure of it, but requested of him, that he would defer the declaration of it, and let it be a secret for some time. He said, he thought it might not be amiss to defer it till the parliament was up. I begged farther of him, that he would not make me a wedge to drive out the present archbishop; that some time before I was nominated, his majesty would be pleased to declare in council, that, since his lenity had not had any better effect, he would wait no more, but would dispose of their places. This I told him I humbly desired, that I might not be thought to do any thing harsh, or which might reflect upon me: for now that his majesty had thought fit to advance me to this station, my reputation was become his interest. He said he was sensible of it, and thought it reasonable to do as I desired. I craved leave of him to mention one thing more, which in justice to my family, especially my wife, I ought to do, that I should be more than undone by the great and necessary charge of coming into this place, and must therefore be an humble petitioner to his majesty, that, if it should please God to take me out of the world, that I must unavoidably leave my wife a beggar, he would not suffer her to be so; and that he would graciously be pleased to consider, that the widow of an archbishop of Canterbury, which would now be an odd figure in England, could not decently be supported by so little as would have contented her very well if I had died a dean. To this he gave a very gracious answer, I promise you to take care of her."—His remark to the king, that "the widow of an archbishop would now be an odd figure in England," was founded upon this fact, that only two, who had filled the see of Canterbury, had hitherto been married, Cranmer and Parker.

The king's nomination of him to the archbishopric was agreed between them, as it appears, to be postponed till after the breaking up of the session of parliament, which was prorogued the 5th of January, 1691; and then it was thought proper to defer it still longer, till the king should return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotson to the council on the 23d,

who was consecrated the 31st of May, being Whitfunday, in Bow-church, by Mews bishop of Winchester, Lloyd bishop of St. Asaph, Burnet bishop of Sarum, Stillingfleet bishop of Worcester, Ironside bishop of Bristol, and Hough bishop of Oxford, in the presence of the duke of Norfolk, the marquis of Carmarthen lord-president of the council, the earl of Devonshire, the earl of Dorset, the earl of Macclesfield, the earl of Fauconberg, and other persons of rank; and, four days after his consecration was sworn of the privy-council. His promotion was attended with the usual compliments of congratulation, out of respect either to himself or his station, which, however, were soon followed by a very opposite treatment from the Nonjuring party; the greatest part of whom, from the moment of his acceptance of the archbishopric, pursued him with an unrelenting rage, which lasted during his life, and was by no means appeased after his death. Before his consecration, the learned Mr. Dodwell [T], who was afterwards deprived of Camden's historical lecture at Oxford, wrote him a letter, dated the 12th of May, to dissuade him from being, says he, "the aggressor in the new designed schism, in erecting another altar against the hitherto acknowledged altar of your deprived fathers and brethren. If their places be not vacant, the new consecration must, by the nature of the spiritual monarchy, be null and invalid, and schismatical." This letter of Mr. Dodwell was written with much greater mildness and moderation than another, which was sent to the archbishop's lady for him, and a copy of it to the countess of Derby, for the queen; and printed soon after. It called upon him to reconcile his acting since the Revolution with the principles either of natural or revealed religion, or with those of his own letter to lord Russell, which was reprinted upon this occasion. The writer of it is said, by Dr. Hickes [U], to be a person of great candour and judgement, and once a great admirer of the archbishop, though he became so much prejudiced against him as to declare after his death to Dr. Hickes, that he thought him "an atheist, as much as a man could be, though the gravest certainly," said he, "that ever was." But these and other libels were so far from exasperating the archbishop against those who were concerned in dispersing them, that when some were seized on that account, he used all his interest with the government to cover them from punishment.

After he had been settled about a year in his see, he found himself confirmed in the notion he had always entertained, that the circumstances attending grandeur make it not near so eli-

[T] Life of Dodwell, by Brokesby, p. 220.

[U] Some discourses, &c. p. 49.

gible, with regard to the possessor's own ease and happiness, as persons at a distance from it are apt to imagine. To this purpose he entered reflections in short-hand in his common-place book, under the title of, "Some scattered thoughts of my own upon several subjects and occasions, begun this 15th of March, 1691-2, to be transcribed:" and his remarks concerning a public and splendid way of living, compared with a private and retired life, deserve to be inserted, as they did not result from spleen and disappointment, but from the experience of one who, at the time, actually possessed the highest honours of his country, in his own profession. "One would be apt to wonder," says he [x], "that Nehemiah should reckon a huge bill of fare, and a vast number of promiscuous guests, among his virtues and good deeds, for which he desires God to remember him; but, upon better consideration, besides the bounty, and sometimes charity of a great table, provided there be nothing of vanity or ostentation in it, there may be exercised two very considerable virtues: one in temperance, and the other self-denial, in a man's being contented, for the sake of the public, to deny himself so much, as to sit down every day to a feast, and to eat continually in a croud, and almost never to be alone, especially when, as it often happens, a great part of the company that a man must have is the company that a man would not have. I doubt it will prove but a melancholy business when a man comes to die, to have made a great noise and bustle in the world, and to have been known far and near, but all this while to have been hid and concealed from himself. It is a very odd and fantastical sort of life, for a man to be continually from home, and most of all a stranger at his own house. It is surely an uneasy thing to sit always in a frame, and to be perpetually upon a man's guard, not to be able to speak a careless word, or to use a negligent posture, without observation and censure. Men are apt to think, that they who are in the highest places, and have the most power, have most liberty to say and do what they please; but it is quite otherwise, for they have the least liberty, because they are most observed. It is not mine own observation: a much wiser man, I mean Tully, says, '*In maximâ quâque fortunâ minimum licere*;' that is, they that are in the highest and greatest condition have, of all others, the least liberty." All these, and many more, are the evils which attend on greatness; and the envy that pursues it is the result of ignorance, and vanity.

Dr. Tillotson from his first advancement to the archiepiscopal see, had begun to form several designs for the good of the church and religion in general: and in these he was encour-

raged by their majesties. With this view he joined with the queen, in engaging the bishop of Salisbury to draw up his "Discourse of the Pastoral Care," in order to prepare the way for perfecting some parts of our ecclesiastical constitution. This was bishop Burnet's favourite tract, and it was published in the year 1692. In the few moments of his leisure, he revised his own sermons; and, in 1693, published four of them, concerning the divinity and incarnation of our blessed Saviour. His chief design in this was to remove the imputation of Socinianism, which had long been, and was then more than ever, fixed upon him by those who did not love his principles; but for which there seems to have been no reason at all, unless defending religion upon rational grounds, and holding friendship and correspondence with Locke, Limborch, Le Clerc, and others who did the same, may be thought reasons. Of this he indirectly complains, in one of his sermons[*v*]: "I know not how it comes to pass, but so it is," says he, "that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have a sad instance in that incomparable person Mr. Chillingworth, the glory of this age and nation, who for no other cause that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianism, for a man to enquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists."

The good of the church, and the reformation of all abuses among the clergy, were the constant object of the archbishop's thoughts, and, among other resolutions and projects for this purpose, one was, to oblige the clergy to a more strict residence upon their cures: but there was such an evil and active spirit at work against him, that fault was found with every thing he said or did, and all opportunities were taken to blast and detame him; which made a considerable impression on his spirits, so that he grew very uneasy in his high post. The malice and party rage, which he had felt in some measure before, broke out, after his advancement, in all forms of open insult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, sealed and directed to him, upon opening which there appeared a mask, but nothing

[*v*] Posthumous sermons in 8vo, vol. xii. serm. vi.

written. The archbishop, without any signs of emotion, threw it carelessly among his papers on the table; but on the gentleman's expressing great surprise at the affront, he only smiled, and said, that "this was a gentle rebuke, compared with some others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies spread against him, though the falsest that malice could invent, could never provoke this gentle, humane, good-natured prelate to the least temper of revenge; nor did he ever indulge himself in any of those liberties of speaking about others, which were to so immeasurable a degree made use of against himself: and upon a bundle of libels found among his papers after his death, he put no other inscription than this, "These are libels, I pray God forgive them, I do."

He concurred again with the queen, in engaging the bishop of Salisbury to undertake his "Exposition of the thirty-nine articles of the church of England;" which that indefatigable prelate performed in less than a year, though it was not published till the year 1699. He sent the manuscript to the archbishop, who, having revised and altered it in several places, returned it, with his judgement, in the following letter:

"My Lord, Lambeth-house, October 23, 1694.

"I have, with great pleasure and satisfaction, read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article of the Trinity you have said all that, I think, can be said upon so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a sight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgement: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great skill and moderation, but great prudence, in contenting yourself to represent both sides impartially, without any positive declaration of your own judgement. The account given of Athanasius's creed seems to me no wise satisfactory; I wish we were well rid of it. I pray God to preserve your lordship, to do more such services to the church. I am, my Lord,

"Your's most affectionately,

"JO. CANT."

He did not long survive the writing of this letter; for, Nov. 18th following, he was suddenly seized with an illness, which, turning to a dead palsy, put an end to his life on the 24th, in the sixty-fifth year of his age. He was attended the two last nights

nights of his illness by his dear friend Mr. Nelson, in whose arms he expired. The sorrow for his death was more universal than ever was known for a subject; and his funeral was attended by a numerous train of coaches, filled with persons of the first quality, who went voluntarily to assist at the solemnity. His funeral-sermon was preached by the bishop of Salisbury; and, being soon after published, was remarked on by Dr. Hickes, in a piece entitled, "Some Discourses upon Dr. Burnet and Dr. Tillotson, &c." The acrimony of this piece is scarce to be matched among the invectives of any age or language: bishop Burnet, however, gave a strong and clear answer to these Discourses, in some Reflections on them; and shewed them to be, what they really are, a malicious and scurrilous libel. But whatever attempts were made against archbishop Tillotson, his character may safely be trusted to posterity; for his life was not only free from blemishes, but exemplary in all parts of it, as appears from facts founded on indisputable authority. In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful to such an extent, that, while he was in a private station, he laid aside two tenths of his income for charitable uses. He despised money too much, insomuch that if the king had not forgiven his first-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his posthumous sermons, which were sold for 2500 guineas; a poor maintenance for the widow of an archbishop, if the king had not increased it by an annuity of 400*l.* in 1695, and the addition of 200*l.* more in 1698.

The death of the archbishop was lamented by Mr. Locke, in a letter to Limborch[z], not only as a considerable loss to himself of a zealous and candid enquirer after truth, whom he consulted freely upon all doubts in theological subjects, and of a friend, whose sincerity he had experienced for many years, but likewise as a very important one to the English nation, and the whole body of the Reformed churches. He had published in his life-time as many sermons as, with his "Rule of Faith," amounted to one volume in folio: and as many were published after his death, by his chaplain, Dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at present; and must ever be, so long as any regard is paid to sound divinity, built upon good sense. They have been translated into several languages; and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his "*Bibliothèque Choisie* for the year 1705[A]," gave an account of the second edition, in 1699,

[z] Locke's works, vol. iii.

[A] Tom. vii. art. 8.



folio, of those that were published in his life-time. He declares there, that "the archbishop's merit was above any commendation which he could give; that it was formed from the union of an extraordinary clearness of head, a great penetration, an exquisite talent of reasoning, a profound knowledge of true divinity, a solid piety, a most singular perspicuity and unaffected elegance of style, with every other quality that could be desired in a man of his order; and that, whereas compositions of this kind are commonly merely rhetorical and popular declamation, and much better to be heard from the pulpit, than to be read in print, his are for the most part exact dissertations, and capable of bearing the test of a most rigorous examination."

As good sense, sound reasoning, and profound knowledge, justly entitled archbishop Tillotson to the character of a great and excellent divine, so copiousness of style, and ease of composition, have made him also esteemed and admired as an illustrious orator. Yet a polite writer of our own country [B] cannot allow this to him, but, on the contrary, "thinks that no man had ever less pretensions to genuine oratory, than this celebrated preacher. One cannot indeed but regret," says he, "that Dr. Tillotson, who abounds with such noble and generous sentiments, should want the art of setting them off with all the advantage they deserve; that the sublime in morals should not be attended with a suitable elevation of language. The truth, however, is, his words are frequently ill chosen, and almost always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous." He imputes this chiefly to his "having had no sort of notion of rhetorical numbers," which seems, indeed, to have been in some measure the case; and, as far as this can detract from the character of a complete orator, it is necessary to make some abatement: yet there is certainly great copiousness, and, as this gentleman allows, "a noble simplicity," in his discourses. As for his language, notwithstanding some exceptionable passages with regard to the use of metaphors, incident to the best authors, Dryden frequently owned with pleasure, that, if he had any talent for English prose, as certainly he had a very great one, it was owing to his having often read the writings of archbishop Tillotson [C]. Addison likewise, for we will not mention writers of inferior note, considered Tillotson's writings as the chief standard of our language; and accordingly marked the particular phrases in the sermons published during his life-time, as the ground-work of an English dictionary, which he had projected.

[B] Fitzosborne's Letters, let. xiv.

[C] Congreve's Dedication of Dryden's Dramatic Works to the Duke of Newcastle, 1717, in 12mo.

Tillotson's sermons have been often reprinted in folio and 16mo: to the last edition in folio is prefixed a good life of him, compiled with care and judgement, by the Rev. Dr. Birch, from which we have extracted the present account.

TINDAL (Dr. MATTHEW), an English deistical writer, was the son of a clergyman of Beer-ferres in Devonshire, and born about 1657. He became a commoner of Lincoln-college in Oxford in 1672, where he had the famous Dr. Hickes for his tutor, and thence removed to Exeter-college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-souls-college. In 1679, he took a bachelor of laws degree; and in July 1685, became a doctor in that faculty. In the reign of James II. he declared himself a Roman Catholic, but afterwards renounced that religion. Wood says, that he did not return to the Protestant religion till after that king had left the nation; but according to his own account, as we shall cite it by and by, he returned to it before that memorable epocha.

He was greatly distinguished in his time by two very extraordinary books which he published; one written against the power of the church; the other, against revealed religion. The former came out in 1706, with this title, "The rights of the Christian church asserted, against the Romish and all other priests, who claim an independent power over it; with a preface concerning the government of the church of England, as by law established," 8vo. Tindal was, doubtless, aware of the disturbance this work would give, and it seems as if he took some pleasure in it: for, as Dr. Hickes relates, he told a gentleman, who found him at it with pen in hand, that "he was writing a book which would make the clergy mad." Perhaps few books were ever published which they more resented; and, accordingly, numbers among them immediately wrote against it, and did not scruple to brand it with the severest and foulest imputations. One of them intitles his answer, "Spinoza revived: or, A treatise proving the book called 'The rights of the Christian church,' &c. in the most notorious parts of it, to be the same with 'Spinoza's rights of the Christian clergy,' &c. and that both of them are grounded upon downright atheism. To which is added, "A preliminary discourse relating to the said books, by Dr. Hickes, 1609," 8vo: it is from this preliminary discourse, that the above-mentioned anecdote is taken. But whatever disturbance this work might create at home, and whatever prejudices it might raise against its author, among the clergy of the church of England, some of the Protestants abroad judged very differently, and even spoke of it in terms of approbation and applause. Le Clerc gave an account of it, in his "Bibliothèque choisée [D]," which begins in the following manner: "We

hear that this book has made a great noise in England, and it is not at all surprising, since the author attacks, with all his might, the pretensions of those who are called high-churchmen; that is, of those who carry the rights of bishops so far, as to make them independent in ecclesiastical affairs of prince and people, and who consider every thing that has been done, to prevent the dependence of the laity on bishops, as an usurpation of the laics against divine right.—I am far from taking part in any particular disputes, which the learned of England may have with one another, concerning the independent power and authority of their bishops, and farther still from desiring to hurt in any way the church of England, which I respect and honour as the most illustrious of all Protestant churches; but I am persuaded, that the wise and moderate members of this church can never be alarmed at such a book as this, as if the church was actually in danger. I believe the author, as himself says, had no design against the present establishment, which he approves, but only against some excessive pretensions, which are even contrary to the laws of the land, and to the authority of the king and parliament. As I do not know, nor have any connection with him, I have no particular interest to serve by defending him, and I do not undertake it.—His book is too full of matter for me to give an exact abridgement of it, and they who understand English will do well to read the original: they have never read a book so strong and so supported in favour of the principles, which Protestants on this side the water hold in common.”

The lower house of convocation, in queen Anne's reign, thought that such a character of “The rights of the Christian church,” &c. from a man of Le Clerc's reputation for parts and learning, must have no small influence in recommending the book, and in suggesting favourable notions of the principles advanced in it; and therefore, in their representation of the present state of religion, they judged it expedient to give it this turn, namely, “that those infidels” (meaning Tindal and others) “have procured abstracts and commendations of their own profane writings, and probably drawn up by themselves, to be inserted in foreign journals, and that they have translated them into the English tongue, and published them here at home, in order to add the greater weight to their wicked opinions.” Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occasion to declare, in a subsequent journal[E], that there never was a greater falsehood, and protests, as an honest man before God, “that, for making mention of that or any

[E] Biblioth. choisée, tom. xxiii. p. 235.

other book, he had never had either promise or reward."—It will easily be imagined that, in the course of this controversy, Dr. Tindal's antagonists would object to him his variableness and mutability in matters of religion, and insult him not a little upon his first apostatizing to the church of Rome, upon the prospect of a national conversion to Popery, and then, at the Revolution, reverting to Protestantism. They did so; and the reply he made to them is as follows[F]; "Coming, as most boys do, a *rasa tabula* to the university, and believing (his country education teaching him no better) that all human and divine knowledge was to be had there, he quickly fell into the then prevailing notions of the high and independent powers of the clergy; and meeting with none, during his long stay there, who questioned the truth of them, they by degrees became so fixed and riveted in him, that he no more doubted of them than of his own being: and he perceived not the consequence of them, till the Roman emissaries (who were busy in making profelytes in the university of king James's time, and knew how to turn the weapons of high church against them) caused him to see, that, upon these notions, a separation from the church of Rome could not be justified; and that they who pretended to answer them as to those points, did only shuffle, or talk backward and forward. This made him, for some small time, go to the Popish mass-house; till meeting, upon his going into the world, with people who treated that notion of the independent power as it deserved, and finding the absurdities of Popery to be much greater at hand than they appeared at a distance, he began to examine the whole matter with all the attention he was capable of; and then he quickly found, and was surpris'd at the discovery, that all his till then undoubted maxims were so far from having any solid foundation, that they were built on as great a contradiction as can be, that of two independent powers in the same society. Upon this he returned, as he had good reason, to the church of England, which he found, by examining into her constitution, disclaimed all that independent power he had been bred up in the belief of; Candlemas 1687-8 being the last time he saw any of the Popish tricks, the very next opportunity (namely, Easter) he publicly received the sacrament (the warden giving it him first) in his college chapel, &c. And thus having made his escape from errors which prejudice of education had drawn him into, he resolv'd to take nothing on trust for the future; and, consequently, his notions concerning our civil, as well as religious liberties, became very different from those in which he was educated." What Dr. Tindal says here may be true; yet it is observable, that his conversion to Popery, and

[F] Second defence of *The rights of the Christian church*, p. 79, 1708, in 8vo.

re-conversion to Protestantism, lay between February 1685, and February 1688, that is, between the twenty-seventh and thirtieth year of his age; and many will be ready to suspect, that a man of his reasoning and enquiring turn must, before then, have been too much fixed and settled in his principles, either to be a dupe of Popish missionaries, or then to discover first the absurdity and falshood of fundamental principles.

So much for Tindal's first famous work. His second came out in London, 1730, in 4to, with this title, "Christianity as old as the Creation, or the Gospel a Republication of the Religion of Nature." The first was written against the church, this against revelation; so that if the author's principles and designs had taken place, his plan would have been completed by the destruction of both. It might have been expected from the title of this book, that his purpose was to prove the gospel perfectly agreeable to the law of nature; to prove, that it has set the principles of natural religion in the clearest light, and was intended to publish and confirm it anew, after it had been very much obscured and defaced through the corruption of mankind. We should be further confirmed in this supposition from his acknowledging, that "Christianity itself, stripped of the additions which policy, mistake, and the circumstances of time, have made to it, is a most holy religion, and that all its doctrines plainly speak themselves to be the will of an infinitely wise and good God:" for this, and several declarations of the like nature, he makes in his work; and accordingly distinguishes himself and his friends with the title of "Christian Deists." Yet whoever examines his book attentively will find, that this is only plausible appearance, intended to cover his real design; which was to set aside all revealed religion, by shewing, that there neither is, nor can be, any external revelation at all, distinct from what he calls "the external revelation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the most considerable of whom was Dr. Conybeare, afterwards bishop of Bristol, have very justly treated him as a Deist. It appears from a letter written by the Rev. Mr. Jonas Proast to Dr. Hickes, and printed in Hickes's "Preliminary Discourse" cited above, that Tindal espoused this principle very early in life; and that he was known to espouse it long before even his "Rights of the Christian church" was published. The letter bears date the 2d of July, 1708, and is in the following terms:

"Reverend Sir,

"It is now, as I guess, between eleven and twelve years since Dr. Tindal expressed himself to me at All-soul's-college in such a manner as I related to Mr. F——, concerning religion. At which I was the less surpris'd, because I knew at that time  
both

both his own inclination, and what sort of company he frequented when at London, which was usually a great part of the year: but not foreseeing then any occasion there might be for my remembering all that was then said about that matter, I took no care to charge my memory with it. However, it could not be much, having passed in our walking but a very few turns in the college quadrangle just before dinner, where I then unexpectedly met with the doctor, newly returned after a pretty long absence from the college. What occasion the doctor took for so declaring himself, whether the mention of some book or pamphlet then newly come forth, or somewhat else, I am not able at this distance to recollect: but the substance and effect of what he said I do very clearly and distinctly remember to have been, that there neither is nor can be any revealed religion; that God has given man reason for his guide; that this guide is sufficient for man's directions without revelation; and that therefore, since God does nothing in vain, there can be no such thing as revelation: to which he added, that he made no doubt but that within such a number of years as he then mentioned, and I do not now distinctly remember, all men of sense would settle in natural religion. Thus much I do so perfectly remember, that I can attest it, not with my hand only, as I now do, but upon my oath likewise, if required; which yet I should not so forwardly offer against a person, who, for aught I know, never did any personal injury, were I not convinced of the need there is of it, in respect to some weak persons, who, having entertained too favourable an opinion of the doctor and his principles, are upon that account the more apt to be misled by him.

“ I am, Reverend Sir,

“ Your most humble servant,

“ JONAS PROAST.”

Besides these two important works, he wrote a great number of smaller pieces or pamphlets, in defence of civil and religious liberty, according to their titles and pretensions. He died in London, August 1733, fellow of All-souls-college, and it appears that the faculties of his mind wore well; for, although he was about seventy-three when he published his “ Christianity as old as the Creation,” yet he left a second volume of that work in manuscript, by way of general reply to all his answers, the publication of which was prevented by Gibson bishop of London. He was indisputably a man of great reasoning powers, and very sufficient learning; and divines, as well as Christians in general, might have wished with reason, that he had been a Christian.

TINDAL (NICHOLAS), nephew to Matthew Tindal above-mentioned, from whom he had expectations of being provided for, but by the artifices of Eustace Budgel was tricked and defrauded

frauded, was of Exeter-college, Oxford, where he took the degree of M. A. June 5, 1713 [G]. He was presented to the rectory of Alverstoke in Hampshire by the bishop of Winchester, and to the vicarage of Great Waltham, near Chelmsford, Essex, 1722, by Trinity-college, Oxford, of which he had become a fellow. He quitted this last living 1740, on being presented to the rectory of Colbourne in the Isle of Wight; and became chaplain to Greenwich Hospital, where he died, at a very advanced age, June 27, 1774. In 1727 he translated the text printed with Mr. Morant's Translation of the Notes of Mess. de Beaufobre and L'Enfant on St. Matthew's Gospel. On the discovery of the imposition practised on his uncle, he entered into a controversy with the person who had cheated him; and published, among other things, a pamphlet entitled, "A Copy of the Will of Dr. Matthew Tindal [H], with an Account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, Esq; and Mr. Nicholas Tindal, 1733," 8vo. He began a "History of Essex," of which he published a small part in two quarto numbers, proposing to include it in three quarto volumes, at one guinea each [I], and left it in 1726 for the translation of Rapin's History of England [K]; in which work, as well as in the "Continuation" of it, he was most materially assisted by Mr. Morant; and the sale of both so far exceeded the expectations of his booksellers (J. J. and P. Knap-

[G] Anecdotes of Bowyer by Nichols, p. 552.

[H] By which 2000 guineas, and the MS. of a second volume of "Christianity as old as the Creation," were bequeathed to Mr. Budgell; and only a small residue to his nephew, whom, by a regular will, he had not long before appointed his sole heir. The transaction, which occasioned some suspicions of fraud, is thus alluded to by Pope:

"Let Budgell charge low Grub-street on my quill,  
And write whate'er he please, except my Will."

[I] Brit. Top. I. p. 345. n.

[K] This translation originally published in 8vo, 1726, and dedicated to Thomas lord Howard baron of Effingham, was reprinted in weekly numbers, in two volumes folio, 1732 and 1733; the first of which was inscribed, in a manly dedication, to Frederick prince of Wales, who rewarded Mr. Tindal with a gold medal worth forty guineas. The second volume of the 8vo edition had been inscribed to sir Charles Wager, when the translator was chaplain on board the Torbay in the Bay of Revel

in the Gulph of Finland. Vol. IV. is dedicated to the same, from the same place, 1727. Vol. VI. from Great Waltham, 1728, to the English factors at Lisbon, where the translator officiated as chaplain five months in the absence of Mr. Sims. The "Continuation" was likewise published in weekly numbers, which began in 1744, and was completed March 25, 1747, which is the date of the dedication to the late duke of Cumberland. When the "History" was published, Mr. Tindal was "Vicar of Great Waltham." In the "Continuation" he is called "Rector of Alverstoke, and Chaplain to the Royal Hospital at Greenwich." This last was printed in two volumes, but is accompanied with a recommendation to bind it in three; vol. III. to contain the reign and medals of king William; vol. IV. the reign of queen Anne; and vol. V. the reign of king George I. with the medals of queen Anne and king George; a summary of the History of England, and the Index. A second edition of the "Continuation" appeared in 1751; and a new edition of the whole, in 21 volumes 8vo, 1757.

ton,) that they complimented him with a present of 200*l*. In 1734 he published a translation of "Prince Cantemir's History of the Othman Empire," folio. He was also editor of "A Guide to Classical Learning, or Polymetis abridged, for Schools;" a publication of much use, and which has passed through several editions. A portrait of him is prefixed to the second volume of his translation of Rapi*n*.

TINTORETTO (GIACOMO), so called, because he was a dyer's son, for his real name was ROBUSTI, a great Italian painter, was born at Venice in 1512. He was a disciple of Titian, who, having observed something extraordinary in his genius, dismissed him from his family, for fear he should become his rival. Yet he still pursued Titian's manner of colouring, as the most natural, and studied Michael Angelo's style of design, as the most correct. Venice was the place of his constant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with strong lights and deep shades; for the rapidity of his genius; and for his grand vivacity of spirit, which was so much admired by Paul Veronese. But then, on the other hand, he was blamed by him, and all others of his profession, for undervaluing himself and his art, by undertaking all sorts of business at any price; thereby making so great a difference in his several performances, that (as Hannibal Caro observed) he is sometimes equal to Titian, and at other times inferior even to himself. He was extremely pleasant and affable in his humour, and delighted so much in painting and music, his beloved studies, that he would hardly suffer himself to taste any other pleasures. He died in 1594. Du Fresnoy's judgement of this painter is [L], "that he was great in the practical part of design, but sometimes also sufficiently extravagant. He had an admirable genius for painting," says he, "if he had had as great an affection to his art, and as much patience in undergoing the difficulties of it, as he had fire and vivacity of nature. He has made pictures not inferior in beauty to those of Titian. His composition and his dresses are for the most part improper, and his outlines are not correct; but his colouring, and the dependencies of it, like that of his master, are most admirable."

Tintoret had a son and a daughter, who both excelled in the art of painting, Marietta the daughter, particularly. She was so well instructed by her father in his own profession, as well as in music, that in both arts she got great reputation; and was especially eminent for an admirable style in portraits. She married a German, and died in 1590, aged thirty, equally lamented by her husband and her father; and so much beloved by

[L] Fresnoy's Art of Painting, translated by Dryden, edit. 1716. 8vo.



the latter, that he never would consent she should leave him, though she had been invited by the emperor Maximilian, by Philip II. king of Spain, and several other princes, to their courts.

Dominico his son, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illustrious than his father had made it; but neglecting to cultivate by study the talent which nature had given him, he fell short of those mighty things that were expected from him. He was more considerable for portraits than historical compositions; and died in 1637, aged seventy-five.

TIRAQUEAU (ANDREW), or TIRAQUELLUS, a learned French lawyer of the sixteenth century, was a native of Poitou; became a counsellor in the parliament of Bourdeaux, and afterwards in that of Paris. He laboured very diligently to drive chicanery from the bar, and being employed by Francis I. and Henry II. in many affairs of consequence, approved himself in all things a man of strict and singular integrity. Though he must have been much employed in public business, he was so diligent with his pen that his works amount to seven volumes in folio. Frank. 1597. Tiraqueau died, at a very advanced age, in 1574. Among his numerous works, those particularly noticed are, 1. "Commentaries on Alexander ab Alexandro," published separately, in two volumes folio, Leyden, 1673. 2. "Commentarius de Nobilitate et jure primogeniorum," folio, Leyden, 1617. He was a married man, and it is said that he produced a book and a child every year, 'till there were twenty of each, or as some say thirty. This, with the circumstance of his being a water-drinker, occasioned the following jocular epitaph:—"Hic jacet, qui aquam bibendo viginti liberos suscepit, viginti libros edidit. Si merum bibisset, totum orbem implevisset."

Here lies a man who, drinking only water,  
Wrote twenty books, with each had son or daughter;  
Had he but used the juice of generous vats,  
The world would scarce have held his books and brats.

TITIAN, or TITIANO, the most universal genius for painting of all the Lombard-school, the best colourist of all the moderns, and the most eminent for histories, landscips, and portraits, was born at Cadore in Friuli, a province in the state of Venice, in 1477, being descended from the ancient family of the Vacelli. At ten years of age, his parents sent him to one of his uncles at Venice, who, observing in him an inclination to painting, put him to the school of Giovanni Bellino; where he improved himself more by the emulation that arose between him and his fellow disciple Giorgione, than by the instruction of his master. He was censured indeed by Michael Angelo Buonar-

rotta, for want of correctness in design (a fault common to all the Lombard painters, who had not been acquainted with the antiques), yet that defect was abundantly supplied in all other parts of a most accomplished artist. He made three several portraits of the emperor Charles V. who honoured him with knight-hood, created him count palatine, made all his descendants gentlemen, and assigned him a considerable pension out of the chamber at Naples. The love of Charles V. for Titian was as great as that of Francis I. for Leonardo da Vinci; and many particulars of it are recorded. It is said, that the emperor one day took up a pencil, which fell from the hand of this artist, who was then drawing his picture; and that, upon the compliment which Titian made him on this occasion, he replied, "Titian has merited to be served by Cæsar." In short, some lords of the emperor's court, not being able to conceal their jealousy, upon the preference he gave of Titian's person and conversation to that of all his other courtiers, the emperor freely told them, "that he could never want a court of courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he sent him money, which was usually a large sum, he always did it with this obliging testimony, that "his design was not to pay him the value of his pictures, because they were above any price." He painted also his son Philip II. Soliman emperor of the Turks, two popes, three kings, two empresses, several queens, and almost all the princes of Italy, together with the famous Ariosto and Peter Aretine, who were his intimate friends. Nay, so great was the name and reputation of Titian, that there was hardly a person of any eminence then living in Europe, from whom he did not receive some particular mark of esteem: and besides, being of a temper wonderfully obliging and generous, his house at Venice was the constant rendezvous of all the virtuosi and people of the best quality. He was so happy in the constitution of his body, that he had never been sick till the year 1576; and then he died of the plague, at the extraordinary age of ninety-nine [M]. The judgment given of him by du Fresnoy is this: "Titian was," says he, "one of the greatest colourists who was ever known [N]. He designed with much more ease and practice than Giorgione. There are

[M] The writer of this life, in the preceding edition, had said, "aged ninety-nine, a very uncommon age for a painter:" It is also of Tintoret, who was eighty-two, "having lived much beyond the age of a painter." Similar remarks occurred elsewhere; founded on a notion that the art of painting is unfavourable to longevity. This does not seem to be true. Ninety is an extraordinary age for any man, but Spinello lived beyond it. Carlo Cignani

died at ninety-one; Tiarino at the same age; M. Ang. Buonrotta at ninety; Leonardo da Vinci at seventy-five; Calabrese at eighty-six; Claude Lorraine at eighty-two; Carlo Maratti at eighty-eight, and prodigious numbers of eminent painters from sixty upwards. So that the idea thrown out, about the lives of such artists, seems perfectly erroneous.

[N] Art of Painting translated by Dryden, 1716, 8vo.

to be seen women and children of his hand, which are admirable both for the design and colouring. The gusto of them is delicate, charming, and noble, with a certain pleasing negligence of the head-dresses, the draperies and ornaments of habits, which are wholly peculiar to him. As for the figures of men, he has designed them but moderately well. There are even some of his draperies which are mean, and savour of a little gusto. His painting is wonderfully glowing, sweet, and delicate. He made portraits which were extremely noble, the attitudes of them being very graceful, grave, diversified, and adorned after a very becoming fashion. No man ever painted landscape with so great a manner, so good a colouring, and with such a resemblance of nature. For eight or ten years space he copied with great labour and exactness whatsoever he undertook; thereby to make himself an easy way, and to establish some general maxims for his future conduct. Besides the excellent gusto which he had of colours, in which he excelled all mortal men, he perfectly understood how to give every thing the touches which were more suitable and proper to it, such as distinguished them from each other, and which gave the greatest spirit and the most of truth. The pictures which he made in his beginning, and in the declension of his age, are of a dry and mean manner. He lived ninety-nine years. His disciples were Paulo Veronese, Giacomo Tintoret, Giacomo de Ponte Bassano, and his sons."

It would be beyond our purpose to enter into an enumeration of the performances of this celebrated artist; but it may be mentioned, that in the French king's collection is a picture of Titian and his mistress; she is represented as having been combing her hair, with a small phial in her hand; and he in multiplying her portrait by the assistance of two mirrors, an expression of fondness scarcely to be exceeded. Van Dyck has also given us a very capital etching after another picture of Titian and his mistress: he appears in it very old, with his right-hand placed on her belly; and the lady, who is resting her left arm on a box, in which is a death's head, seems by the verses under the print [o], to have died in child-bed.

Titian left behind him two sons and a brother, of whom Pomponio, the eldest, was a clergyman, and well preferred. Ho-

[o] Ecco il belveder! ô che felice sorte!

Che la fruttifera putto in ventre porte.

Ma ch'ella porte, ô me! vita et morte piano

Demonstro l'arte del magico Titiano.

Al molte illustre, magnifico & osservandissimo Sig. il Sig. Luca van Uffel, in segno d'affettione et inclinatione autorevole, come Padrone essent singularissimo

amico suo, dedica il vero ritratto del unico Titiano Ant. Van Dyck.

Under another copy of this, we have seen,

Ecce viro quæ grata suo est, nec pulchrior ullâ;

Pignora consigni ventre pudica gerit.

Sed tamen an vivens an mortua picta, tabella

Hæc magni Titiani arte parata refert.

ratio, the youngest, painted several portraits, which might stand in competition with those of his father. He was famous also for many history pieces, which he made at Venice, in concurrence with Paul Veronese and Tintoret. But bewitched at last with chemistry, and the hopes of finding the philosopher's stone, he laid aside the pencil; and having reduced what he got by his father to nothing, died of the plague in the same year with him. Francesco Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being restored, applied himself afterwards to painting. He became so great a proficient in it, that Titian grew jealous of him; and fearing, lest in time he should eclipse his reputation, sent him upon pretended business to Ferdinand king of the Romans. Afterwards he fell into another profession, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a portrait for a friend.

TITLEY (WALTER), Esq; a polite scholar, received his education at Westminster-school, where he was much befriended by bishop Atterbury, who chose him for his son's tutor, in which capacity he resided in the bishop's family about the time of the supposed plot in 1722. From Westminster Mr. Titley went off to Trinity college, Cambridge, in which he for many years held the lay-fellowship founded for a civilian. He was early in life sent envoy extraordinary to the court of Copenhagen, where he died, after a long residence, very highly esteemed on account of his many amiable qualities. Of his productions as an author, which were rather little elegant trifles than elaborate performances, a good specimen may be seen in his celebrated "Imitation of Horace [P]," book IV. Ode 2. And some of his Latin verses are in the "*Reliquiæ Galeanæ*." He bequeathed a sum of money to the university of Cambridge, part of which was to be applied to the public buildings. This sum in 1768, when sir James Marriot, master of Trinity Hall, was vice-chancellor, was voted to erect a music-room, of which a plan was engraved to solicit a further aid from contributions, but failed of success. It would have given us pleasure to have given more particular memoirs of this ingenious gentleman, of whom so little in the biographical way has yet been said. His character shall be given in the words of an intelligent prelate: "Among the contemporaries with bishop Newton at Westminster were many who made afterwards a distinguished figure in the world [Q]. Among these the bishop particularly notices Walter Titley, a very ingenious young man, at first secretary to the embassy at Turin, afterwards for many years his majesty's envoy to the court of Denmark. During the time that

[P] *Gent. Mag.* 1740. p. 616.

[Q] *Bishop Newton's Life of himself.*

he was a king's scholar, he lived with bishop Atterbury as tutor to his son, and his taste and learning were much improved by the bishop's conversation. His plan of life, as laid down by himself, was, to prosecute his studies at Cambridge till he should be thirty, from thirty to sixty to be employed in public business, at sixty to retire and return to college, for which purpose he would keep his fellowship. This plan he nearly pursued; he kept his fellowship; he resigned his public employment; but, instead of returning to college, where in a great measure there was a new society, and few or none were left of his own age and standing, he remained at Copenhagen, where, by his long residence, he was in a manner naturalized, and there lived and died, greatly respected and lamented by all ranks of people."

TIXIER (JOHN), generally known by his assumed name RAVISIUS TEXTOR, was lord of Ravisy, in the district of Nivernois, whence he took the former of his latinized names. He was esteemed as a scholar in his own time, which was the commencement of the sixteenth century, and taught polite literature in the college of Navarre, at Paris, with considerable success. He died in 1522, and, as some say, in great poverty. His writings were chiefly, if not entirely, in Latin; and there are extant of them, 1. "Epistles, 8vo. Lyons, 1569." 2. "Dialogues" published also with the epistles, 12mo. Rott. 1651. 3. "Epigrams." 4. "Epithetorum Opus," 4to. Bas. 1592. There is an epitome of this work published at London, in 1657, 12mo. 5. "Expositio Nominum." 6. An edition of the "Opera Scriptorum de claris Mulieribus," fol. Paris, 1651. This, however, as is evident, must have been a republication from his edition.

TODD (HUGH), D. D. born at Blencow in Cumberland [R], became a poor scholar of Queen's college, Oxford, in 1672, afterwards a poor serving child, and when B. A. taberdar of that house. He was elected fellow of University college, Dec. 23, 1678; and proceeding M. A. July 2, 1679, became chaplain to Dr. Smith, bishop of Carlisle, one of the four canon residentiaries of Carlisle, in 1685; and the same year obtained the vicarage of Stanwix. He accumulated the degrees of B. and D. D. Dec. 12, 1692. By a petition presented to the House of Commons by Dr. Todd, requesting to be heard by counsel before the bill, "to avoid doubts and questions touching statutes, &c." should pass, it appears that "the bishop of Carlisle (Dr. Nicolson) had cited the dean and chapter before him in his visitation held at Carlisle in September 1707, and exhibited articles of enquiry against them; and the petitioner appeared, and entered his protest against the bishop's power, being informed, the right of local visitor was in the crown; but the

said bishop, in an illegal manner, suspended the petitioner *ab officio et beneficio*, and afterwards excommunicated him." The apprehensions of Dr. Todd were, that, if the bill should pass, it would "subject him to further enquiries and arbitrary censures of the bishop in his visitations." The bill passed the Commons, with some amendments, March 17, and received the royal assent March 20, 1708. His publications are, "The description of Sweden, 1680," folio; "An account of a Salt-spring and another medicinal spring on the banks of the river Wear, or Ware, in the bishoprick of Durham, 1684," Phil. Trans. N<sup>o</sup> 163; and "The life of Phocion, 1684." He left also in MS. "Notitia Ecclesiæ Cathedralis Carliolensis: una cum Catalogo Priorum, dum Conventualis erat, & Decanorum & Canonicoꝝ quum Collegiata. Notitia Prioratus de Wedderhall; cum Catalogo omnium Benefactorum qui ad ambas has sacras Ædes struendas dotandas, & ornandas pecuniam, terras & ornamenta, vel aliqua alia beneficia, piè & munificè contulerunt." These two were written in 1688, and dedicated by the author to the dean and chapter of Carlisle. He left also in MS. "A History of the Diocese of Carlisle, containing an account of the Parishes, Abbeyes, Nunneries, Churches, Monuments, Epitaphs, Coats of Arms, Founders, Benefactors, &c. with a perfect catalogue of the Bishops, Priors, Deans, Chancellors, Arch-deacons, Prebendaries, and of all Rectors and Vicars of the several Parishes in the said Diocese, 1689."

TOLAND (JOHN), an English writer [s], one of the founders of modern Deism, was born, Nov. 30, 1669 [τ], in the most northern peninsula of Ireland, in the isthmus of which stands Londonderry. His Christian name was Janus Junius; but, the boys at school making a jest of it, the master ordered him to be called John, which name he retained ever after. He was of a good family, but his parents were Papists, as we learn from himself; for he tells us, that he "was educated from his cradle in the grossest superstition and idolatry; but God was pleased to make his own reason, and such as made use of theirs, the happy instruments of his conversion—for he was not sixteen years old when he became as zealous against Popery, as he ever since continued." Some have affirmed, that his father was a Popish priest; and he has been abused by abbot Tilladet, bishop Hue-

[s] Des Maizeaux's Life of Toland, prefixed to the first volume of a collection of several pieces of Mr. John Toland, 1747, in two volumes 8vo.—Toland's Preface to Harrington's works. Preface to Christianity not Mysterious. Apology for Mr. Toland, p. 16, 1697. Tilladet, Pre-

face des dissertations de Mr. Huet, sur diverses matieres de religion & de philologie. —Huetius, Commentarius de rebus ad eum pertinentibus. Apology, p. 17.

[τ] See his Preface to Harrington's Ocean.

tins, and others, on account of his supposed illegitimacy; but the contrary is notorious, and has been proved.

From the school at Redcastle near Londonderry, he went in 1687 to the college of Glasgow in Scotland; and, after three years stay there, visited the university of Edinburgh, where he was created master of arts in June 1690, and received the usual diploma or certificate from the professors. He then went back to Glasgow, where he made but a short stay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where he lived in as good Protestant families as any in the kingdom, till he went to the famous university of Leyden in Holland, to perfect his studies." There he was generously supported by some eminent Dissenters in England, who had conceived great hopes from his uncommon parts, and might flatter themselves that in time he would be serviceable to them in the quality of a minister; for he had lived in their communion ever since he forsook Popery, as he himself owns in effect in his "Apology." In 1692, Mr. Daniel Williams, a Dissenting minister, having published a book entitled, "Gospel truth stated and vindicated," Mr. Toland sent it to the author of the "Bibliothèque universelle," and desired him to give an abstract of it in that journal: at the same time he related to him the history of that book, and of the controversy it referred to. The journalist complied with his request; and to the abstract of Mr. Williams's book he prefixed the letter he received from Mr. Toland, whom he styles "student in divinity [u]."

After having remained about two years at Leyden, he came back to England, and soon after went to Oxford, where, besides the conversation of learned men, he had the advantage of the public library. He collected materials upon various subjects, and composed some pieces; among others, a Dissertation to prove the received history of the tragical death of Regulus, a fable. He began likewise a work of greater consequence, in which he undertook to shew, that there are no mysteries in the Christian religion; but he left Oxford in 1695, before it was finished, and went to London, where he published it the next year in 12mo. with this title, "Christianity not mysterious:" or, "A treatise shewing, that there is nothing in the Gospel contrary to reason, nor above it, and that no Christian doctrine can be properly called a mystery." For the foundation of this proposition, Mr. Toland defines mystery, as he says it is always used in the New Testament, to be a thing intelligible in itself, but which could not be known without a special revelation; contending, as those do who have since called themselves *rational* christians, that there is nothing in the New Testament

either against or above reason. His treatise was no sooner abroad, than the public were very much alarmed and several books came out against it. It was even presented by the grand-jury of Middlesex; but, as usual, without any effect in preventing the sale.

This book being sent by the London booksellers into Ireland, made no less noise there than it had made in England; and the clamour was much increased, when he went thither himself in 1697. Many particulars concerning this affair are related in the correspondence between Mr. Locke and Mr. Molyneux, which will serve also to illustrate the temper and character of Toland himself, who was certainly a very extraordinary man. In a letter, dated Dublin, April the 6th, 1697, Mr. Molyneux writes thus to Mr. Locke: "In my last to you, there was a passage relating to the author of '*Christianity not mysterious*.' I did not then think that he was so near me as within the bounds of this city; but I find since that he is come over hither, and have had the favour of a visit from him. I now understand, as I intimated to you, that he was born in this country; but that he hath been a great while abroad, and his education was for some time under the great Le Clerc. But that for which I can never honour him too much, is his acquaintance and friendship to you, and the respect which on all occasions he expresses for you. I propose a great deal of satisfaction in his conversation: I take him to be a candid free-thinker, and a good scholar. But there is a violent sort of spirit that reigns here, which begins already to shew itself against him; and, I believe, will increase daily; for I find the clergy alarmed to a mighty degree against him; and last Sunday he had his welcome to this city, by hearing himself harangued against out of the pulpit, by a prelate of this country." In a letter, dated May the third, Mr. Locke replies to Mr. Molyneux: "I am glad to hear that the gentleman does me the favour to speak well of me on that side the water; I never deserved other of him, but that he should always have done so on this. If his exceeding great value of himself do not deprive the world of that usefulness, that his parts, if rightly conducted, might be of, I shall be very glad.—I always value men of parts and learning, and I think I cannot do too much in procuring them friends and assistance: but there may happen occasions that may make one stop one's hand; and it is the hopes young men give, of what use they will make of their parts, which is to me the encouragement of being concerned for them: but if vanity increases with age, I always fear, whither it will lead a man. I say this to you, because you are my friend, for whom I have no reserves, and think I ought to talk freely, where you enquire, and possibly may be concerned; but I say it to you alone, and desire it may go no farther. For  
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the man I wish very well, and could give you, if it needed, proofs that I do so, and therefore I desire you to be kind to him; but I must leave it to your prudence in what way, and how far. If his carriage with you gives you the promises of a steady useful man, I know you will be forward enough of yourself, and I shall be very glad of it; for it will be his fault alone, if he prove not a very valuable man, and have not you for his friend." Mr. Molyneux thanks Mr. Locke for these hints concerning Mr. Toland, in a letter dated May the 27th, and says, that "they perfectly agree with the apprehensions he had conceived of him. Truly," says he, "to be free, I do not think his management, since he came into this city, has been so prudent. He has raised against him the clamours of all parties; and this not so much by his difference in opinion, as by his unseasonable way of discoursing, propagating, and maintaining it. Coffee-houses and public tables are not proper places for serious discourses, relating to the most important truths: but when also a tincture of vanity appears in the whole course of a man's conversation, it disgusts many that may otherwise have a due value for his parts and learning.—Mr. Toland also takes here a great liberty on all occasions, to vouch your patronage and friendship, which makes many, that rail at him, rail also at you. I believe you will not approve of this, as far as I am able to judge, by your shaking him off, in your letter to the bishop of Worcester."

Stillingfleet bishop of Worcester, in his "Vindication of the doctrine of the Trinity," had taken occasion to animadvert on Mr. Toland's "Christianity not mysterious;" and, as he supposed that Mr. Toland had borrowed some principles from Mr. Locke's "Essay on human understanding," in support of his heretical doctrines, he bestowed some animadversions also on that work. This, and Mr. Toland's persisting to represent him as his patron and friend, together with his very exceptionable conduct, made Mr. Locke renounce all regard for him, and almost disclaim the little countenance he had given him. To this purpose he expresses himself, in a letter dated the 15th of June: "As to the gentleman to whom you think my friendly admonishments may be of advantage for his conduct hereafter, I must tell you, that he is a man to whom I never writ in my life; and, I think, I shall not now begin: and as to his conduct, it is what I never so much as spoke to him of; that is a liberty to be taken only with friends and intimates, for whose conduct one is mightily concerned, and in whose affairs one interests himself. I cannot but wish well to all men of parts and learning, and be ready to afford them all the civilities and good offices in my power: but there must be other qualities to bring me to a friendship, and unite me in those stricter ties of concern; for I put a  
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great deal of difference between those whom I thus receive into my heart and affection, and those whom I receive into my chamber, and do not treat there with a perfect strangeness. I perceive you think yourself under some obligation of peculiar respect to that person, upon the account of my recommendation to you; but certainly this comes from nothing but your over-great tenderness to oblige me. For if I did recommend him, you will find it was only as a man of parts and learning for his age; but without any intention that they should be of any other consequence, or lead you any farther, than the other qualities you shall find in him shall recommend him to you; and therefore whatsoever you shall, or shall not do, for him, I shall no way interest myself in." At that time Mr. Peter Brown, senior fellow of Trinity college near Dublin, afterwards bishop of Cork, published a piece against Mr. Toland's book, which Mr. Molyneux sent to Mr. Locke, with a letter dated the 20th of July: "The author," says he, "is my acquaintance; but two things I shall never forgive in his book: one is the foul language and opprobrious names he gives Mr. Toland; the other is upon several occasions calling in the aid of the civil magistrate, and delivering Mr. Toland up to secular punishment. This indeed is a killing argument; but some will be apt to say, that where the strength of his reasoning failed him, there he flies to the strength of the sword." At length the storm rose to such a height that Toland was forced to flee from Ireland; and the account which Mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, would excite pity, were it not considered as representing the natural consequences of his vanity. "Mr. Toland is at last driven out of our kingdom: the poor gentleman, by his imprudent management, had raised such an universal outcry, that it was even dangerous for a man to have been known once to converse with him. This made all wary men of reputation decline seeing him, insomuch that at last he wanted a meal's meat, as I am told, and none would admit him to their tables. The little stock of money which he brought into this country being exhausted, he fell to borrowing from any one that would lend him half a crown; and ran in debt for his wigs, cloaths, and lodging, as I am informed. And last of all, to complete his hardships, the parliament fell on his book; voted it to be burnt by the common hangman, and ordered the author to be taken into custody of the sergeant at arms, and to be prosecuted by the attorney-general at law. Hereupon he is fled out of this kingdom, and none here knows where he has directed his course." Many in England approved this conduct in the Irish parliament; and Dr. South in particular was so highly pleased with it, that he complimented the archbishop of Dublin upon it, in the dedication of his third volume of

"Sermons,"

"Sermons," printed in 1698. After having condemned our remissness here in England, for bearing with Dr. Sherlock, whose notions of the Trinity he charges with heresy, he adds, "but, on the contrary, among you, when a certain Mahometan Christian (no new thing of late) notorious for his blasphemous denial of the mysteries of our religion, and his insufferable virulence against the whole Christian priesthood, thought to have found shelter among you, the parliament to their immortal honour presently sent him packing, and, without the help of a faggot, soon made the kingdom too hot for him."

As soon as Toland was in London, he published an apologetical account of the treatment he had received in Ireland, entitled, "An Apology for Mr. Toland, &c. 1697;" and was so little discouraged with what had happened to him there, that he continued to write and publish his thoughts on all subjects, without regarding in the least who might, or who might not, be offended at him. He had published, in 1696, "A Discourse upon Coins," translated from the Italian of signior Bernardo Davanzait, a gentleman of Florence: he thought this seasonable, when clipping was become, as it has been since, a national grievance, and several methods were proposed to remedy it. In 1698, after the peace of Ryswick, there arose a great dispute among the politicians, concerning the forces to be kept on foot for the quiet and security of the nation. Many pamphlets coming out on that subject, some for, others against, a standing army, Toland proposed to reform the militia, in a pamphlet entitled, "The Militia reformed, &c." The same year, 1698, he published "The Life of Milton," which was prefixed to Milton's prose works, then collected in three volumes folio; and something he had asserted in this life concerning the "Icon Basilike," which he treats as a spurious production, being represented by Dr. Blackall, afterwards bishop of Exeter, as affecting the writings of the New Testament, Toland vindicated himself in a piece called, "Amyntor; or, A Defence of Milton's Life, 1699," 8vo. This Amyntor however did not give such satisfaction, but that Dr. Samuel Clarke and others thought it necessary to animadvert on it. The same year 1699, he published, "The Memoirs of Denzil lord Holles, baron of Ifield in Suffex, from the year 1641 to 1648," from a manuscript communicated to him by the late duke of Newcastle, who was one of his patrons and benefactors.

In 1700 he published Harrington's "Oceana" and other works, with his life in folio; and about the same time came out a pamphlet entitled, "Clito, a poem on the force of eloquence." In this piece, under the character of Adeisidæmon, which signifies unsuperstitious, he promises in effect not to leave off writing till he had detected knavery and imposture of every kind.

kind. In 1701 he published two political pieces, one called "The Art of governing by parties;" the other "Propositions for uniting the two East India companies." The same year, being informed that the lower house of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his "Amynter" was under their consideration, he wrote two letters to Dr. Hooper, the prolocutor, either to give such satisfaction as should induce them to stop their proceedings, or desiring to be heard in his own defence, before they passed any censure on his writings; but he could not obtain his request.

Upon the passing of an act of parliament, in June 1701, for settling the crown, after the decease of king William and the princess Anne, and for default of their issue, upon the princess Sophia, electress dowager of Hanover, and the heirs of her body, being Protestants, Toland published his "Anglia libera, or, The limitation and succession of the crown of England explained and asserted, &c." 8vo; and when the earl of Macclesfield was sent to Hanover with this act, Toland attended him. He presented his "Anglia libera" to her electoral highness, and was the first who had the honour of kissing her hand upon the act of succession. The earl recommended him particularly to her highness, and he stayed there five or six weeks; and on his departure he was presented with gold medals and pictures of the electress dowager, the elector, the young prince, and the queen of Prussia. He then made an excursion to the court of Berlin, where he had a remarkable conversation with M. Beaufobre, upon the subject of religion, in the presence of the queen of Prussia. Beaufobre communicated an account of it to the authors of the "Bibliothèque Germanique," who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Testament which Mr. Toland with his usual sufficiency, as is observed, undertook to question and invalidate. On the 11th of November the same year, 1701, a proclamation was issued out, for dissolving the parliament, and calling another to meet in December. While the candidates were making interest in their respective countries, Toland published the following advertisement in the Post-man. "There having been a public report, as if Mr. Toland stood for Blechingly in Surry, it is thought fit to advertise, that sir Robert Clayton has given his interest in that borough to an eminent citizen, and that Mr. Toland hath no thoughts of standing there or any where else." This advertisement afforded matter of pleasantry to an anonymous writer, who published a little pamphlet entitled, "Modesty mistaken: or, A letter to Mr. Toland, upon his declining to appear in the ensuing parliament."

In 1702 he published three pieces, "Paradoxes of state, &c." in 4to; "Reasons for addressing his majesty to invite into England the electress dowager and elector of Hanover;" and "Vindicius liberius, or, A defence of himself against the lower house of convocation, and others." After the publication of this book, he went to the courts of Hanover and Berlin, where he was received very graciously by the princess Sophia, and by the queen of Prussia, both ladies of great wit, judgement, and knowledge who delighted in conversing with men of learning and penetration, whose notions were new or uncommon. He had the honour to be often admitted to their conversation; and, as he made a longer stay at Berlin than at Hanover, so he had frequent opportunities of waiting upon the queen, who took a pleasure in asking him questions, and hearing his paradoxical opinions. After his return therefore into England, he published in 1704 some philosophical letters; three of which were inscribed to Serena, meaning the queen of Prussia, who, he assures us, was pleased to ask his opinion concerning the subject of them. The title runs thus: "Letters to Serena, containing, 1. The origin and force of prejudices. 2. The history of the soul's immortality among the heathens. 3. The origin of idolatry, and reasons of heathenism; as also, 4. A letter to a gentleman in Holland, shewing Spinoza's system of philosophy to be without any principle or foundation. 5. Motion essential to matter, in answer to some remarks by a noble friend on the confutation of Spinoza. To which is prefixed a preface, declaring the several occasions of writing them," 8vo. About the same time he published an "English translation of the Life of Æsop, by M. de Meziriac," and dedicated it to Anthony Collins, esq; it was prefixed to "The fables of Æsop," with the moral reflections of M. Baudoin.

In 1705 he published several pamphlets: "Socinianism truly stated, &c." to which is prefixed, "Indifference in disputes recommended by a Pantheist to an orthodox friend," in 4to; "An account of the courts of Prussia and Hanover," in 8vo; "The ordinances, statutes, and privileges of the academy erected by the king of Prussia in the city of Berlin," translated from the original, in 8vo; "The memorial of the state of England, in vindication of the queen, the church, and the administration, &c." This last was published, without the name of the author, by the direction of Mr. Harley, secretary of state; and afterwards a defence of it was written, by order of the same person, but for some reasons suppressed, after six or seven sheets of it were printed. Mr. Harley was one of Toland's chief patrons and benefactors, and used even to employ him, as is said, upon secret affairs. This gentleman having accidentally found, among other manuscripts, a Latin oration, to excite the English to war  
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against the French, communicated it to Toland, who published it in 1707, with notes and a preface, under this title, "*Oratio Philippica ad excitandos contra Galliam Britannos; maxime vero, ne de pace cum victis præmaturè agatur: sanctiori Anglorum concilio exhibita, anno Christi 1514.*" Soon after he put out, "The elector Palatine's declaration in favour of his Protestant subjects;" he did this at the request of the elector's minister.

He set out for Germany in the spring of 1707, and went first to Berlin; but an incident too ludicrous to be mentioned, says Mr. Des Maizeaux, obliged him to leave that place sooner than he expected. From thence he went to Hanover, on the territories of a neighbouring prince. He proceeded to Dusseldorp, and was very graciously received by the elector Palatine; who, in consideration of the English pamphlet he had published, presented him with a gold chain and medal, and a purse of an hundred ducats. He went afterwards to Vienna, being commissioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the Imperial ministers to procure him the title of Count of the empire, for which he was ready to pay a good sum of money; but they did not think fit to meddle with that affair, and all his attempts proved unsuccessful. From Vienna he visited Prague in Bohemia; and now, his money being all spent, he was forced to make many shifts to get back to Holland. Being at the Hague, he published, in 1709, a small volume, containing two Latin dissertations: the first he called "*Adeisdæmon; sive, Titus Livius à superstitione vindicatus;*" the second, "*Origines Judaicæ; sive, Strabonis de Moyse & religione Judaica historia breviter illustrata.*" In the first of these pieces, he endeavours to vindicate Livy from the imputation of superstition and credulity, although his history abounds with relations of prodigies and portents; in the second, he seems inclined to prefer Strabo's account of Moses and the Jewish religion to the testimony of the Jews themselves. In this dissertation, also, he ridicules Huetius for affirming, in his "*Demonstratio evangelica,*" that many eminent persons in the "*Old Testament*" are allegorized in the heathen mythology, and that Moses, for instance, is understood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c. and, if he had never done any thing worse than this, it is probable that the convocation would not have thought him an object of their censure. Huetius, however, was greatly provoked with this attack; and expressed his resentment in a French letter, published in the "*Journal of Trevoux,*" and afterwards printed with some dissertations of Huetius, collected by the abbé Tilladet.

He continued in Holland till 1710; and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him several marks of his generosity. Upon his return to England, he was for some time supported by the liberality of Mr. Harley, then lord-treasurer, and afterwards earl of Oxford; and by his means being enabled to keep a country-house at Epfom in Surrey. He published, in 1711, "A Description of Epfom, with the Humours and Politics of that Place." He afterwards lost the favour of this minister, and then wrote pamphlets against him. He published in 1710, without his name, a French piece relating to Dr. Sacheverell, "*Lettre d'un Anglois à un Hollandois au sujet du docteur Sacheverell*:" and the three following in 1712, "A Letter against Popery, particularly against admitting the authority of fathers or councils in controversies of religion, by Sophia Charlotte, the late queen of Prussia;" "Queen Anne's reasons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge;" and, "The grand Mystery laid open, viz. by dividing the Protestants to weaken the Hanover succession, and, by defeating the succession, to extirpate the Protestant religion." At that time, he also undertook to publish a new edition of Cicero's works by subscription, and gave an account of his plan in a "Latin dissertation," which has been printed among his posthumous pieces.

In 1713, he published, "An Appeal to honest People, against wicked Priests," relating to Sacheverell's affair; and another pamphlet, called, "Dunkirk or Dover, or, The Queen's Honour, the Nation's Safety, the Liberties of Europe, and the Peace of the World, all at stake, till that Fort and Port be totally demolished by the French." In 1714, he published a piece, which shewed that he was very attentive to times and seasons, for it ran through ten editions within a quarter of a year: the title is, "The Art of Restoring, or, The Piety and Probity of General Monk in bringing about the last Restoration, evidenced from his own authentic Letters; with a just Account of sir Roger, who runs the Parallel as far as he can." This sir Roger was intended for the earl of Oxford, who was supposed to be then projecting schemes for the restoration of the pretender. The same year, 1714, he produced "A Collection of Letters by General Monk, relating to the Restoration of the Royal Family;" "The Funeral Elegy of the Princess Sophia," translated from the Latin; and, "Reasons for naturalizing the Jews in Great-Britain and Ireland, on the same foot with all other Nations; with a Defence of the Jews against all vulgar Prejudices in all Countries." He prefixed to this an ingenious, but ironical dedication to the superior clergy. In 1717 he published, "The State Anatomy of Great-Britain,

&c." which being answered by Dr. Fiddes, chaplain to the earl of Oxford, and by Daniel De Foe, he produced a second part, by way of vindication of the former.

He seems now to have quitted politics, and to have betaken himself, in a great measure, to learned and theological enquiries: for, in 1718, he published a work of about one hundred and fifty pages in 8vo, with this long title, "Nazarenus; or Jewish, Gentile, or Mahometan Christianity; containing the History of the ancient Gospel of Barnabas, and the modern Gospel of the Mahometans, attributed to the same Apostle; this last Gospel being now first made known among Christians. Also, the original Plan of Christianity occasionally explained in the Nazarenes, whereby divers Controversies about this divine (but highly perverted) Institution may be happily terminated. With the relation of an Irish manuscript of the four Gospels, as likewise a summary of the ancient Irish Christianity, and the reality of the Keldes (an order of lay religious) against the two last bishops of Worcester." We make no observation upon this work: the reader knows enough of Toland to conclude, that it was not written with any friendly view to revelation. He published the same year, "The Destiny of Rome: or, The speedy and final Destruction of the Pope, &c."

In 1720, Dr. Hare, then dean of Worcester, published a fourth edition of his visitation sermon, entitled, "Church authority vindicated, &c." and subjoined a postscript, in which, speaking of bishop Hoadly's writings, he has the following stroke at Mr. Toland: "It must be allowed his lordship judges very truly, when he says, they are faint resemblances of Mr. Chillingworth: for envy itself must own, his lordship has some resemblance to that great man, just such a one as Mr. Toland has to Mr. Locke, who, in 'Christianity not mysterious,' is often quoted to support notions he never dreamed of." Toland, upon this, advertised against Dr. Hare, that he never named Locke in any edition of that book, and was so far from often quoting him, that he had not so much as brought one quotation out of him. This was true, and Hare immediately corrected himself by another advertisement, in which he directs, "makes great use of Mr. Locke's principles," to be read, instead of, "is often quoted to support notions he never dreamed of." Dr. Hare's advertisement occasioned the publishing of a pamphlet with this title, "A short Essay upon Lying, or, A Defence of a reverend Dignitary, who suffers under the persecution of Mr. Toland, for a *lapsus calami*."

Upon a dispute between the Irish and British houses of lords, with respect to appeals, when the latter ordered a bill to be brought in, for the better securing the dependency of the king-



dom of Ireland upon the crown of Great-Britain, Mr. Toland published, "Reasons most humbly offered to the House of Commons, why the bill sent down to them should not pass into a Law, 1720." About this time he printed a Latin tract, entitled, "*Pantheisticon: sive, Formula celebrandæ sodalitatis Socraticæ, in tres particulas divisa: quæ Pantheistarum, sive sodalium, continent; 1. Mores & axiomata. 2. Numen & philosophiam. 3. Libertatem & non fallentem legem neque fallendam. Præmittitur de antiquis & novis eruditorum sodalitatibus, ut et de universo infinito & æterno, diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda, ac de viri optimi & ornatissimi idea, dissertatiuncula. Cosinopoli, MDCCXX.*" He had subscribed himself a Pantheist, as we have seen, in a pamphlet published in 1705, and here we have his doctrines and his creed explicitly set forth: "In mundo omnia sunt unum, unumque est omne in omnibus. Quod omne in omnibus, Deus est; æternus ac immensus, neque genitus, neque interiturus. In eo vivimus, movemur, & existimus. Ab eo natum est unumquidque, in eumque denuo revoluturum; omnium ipse principium & finis." This is Pantheism, that is, it is Atheism, or there is no such thing. The author knew it very well; and fearing lest he might have gone too far, he got it printed secretly, at his own charge, and but a few copies, which he distributed with a view of receiving presents for them. There is a short preface to this piece, under the name of Janus Junius Eoganæsius; which, though it was his true Christian name, and the name of his country, Inis-Eogan being the place of his birth, yet served for as good a cover as any whatever, nobody in England being acquainted with these particulars.

Some time after, but in the same year, 1720, he published another learned work, of about 250 pages in 8vo, including the preface, entitled, "*Tetradymus.*" This is divided into four parts, each of which has a distinct title. The first is called "*Hodegus: or, The pillar of cloud and fire that guided the Israelites in the Wilderness, not miraculous, but, as faithfully related in Exodus, a thing equally practised by other nations, and in those places not only useful, but necessary.*" The second is called "*Clydophorus: or, of the exoteric and esoteric philosophy;*" that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the established religions; the other private and secret, wherein, to the few capable and discreet, was taught the real truth, stripped of all disguises. This is a learned and valuable dissertation, perhaps more so than any work produced by Toland; though they all of them display

learning, where the subject admits it. The title of the third is, "Hypatia: or, The history of the Philosophic Lady, who was murdered at Alexandria, as was supposed at the instigation of the Clergy." The fourth is called "Mangoneutes;" or, A defence of Nazareus against Dr. Mangey, who had attacked it. In the last of these tracts he inserted his advertisement against Dr. Hare, with the doctor's answer.

In 1721, Dr. Hare published a book, entitled, "Scripture vindicated from the Misrepresentations of the lord bishop of Bangor;" in the preface of which, speaking of the Constitutions of Carolina, he observes, that, by one of the articles, none are excluded from settling in that country upon account of their opinions, "but downright Atheists," says he, "such as the impious author of the Pantheisticon;" and, at the bottom of the page, he refers us to a profane prayer, composed by Toland, a more perfect copy of which he afterwards, upon farther intelligence, inserted in the errata." The prayer runs in these terms: "Omnipotens & sempiternæ Bacche, qui humanam societatem maxime in bibendo constituisti; concede propitius, ut istorum capita, qui hesternâ computatione gravantur, hodierna leventur; idque fiat per pocula poculorum. Amen." Des Maizeaux, however, affirms, that it was not composed by Toland, who knew nothing of it; but by a person whose name he forbears, on account of his profession; though he believes he only designed it as a ridicule on Mr. Toland's club of Pantheistic philosophers, whom he injuriously imagined to be all drunkards, whereas they are grave, sober, and temperate men. This year, 1721, Toland published, and it was the last thing he published, "Letters of lord Shaftesbury to Robert Moleſworth, esq;" afterwards lord Moleſworth, with a large introduction by himself, 8vo.

He had, for above four years past, lived at Putney, from whence he could conveniently go to London, and come back the same day; but he used to spend most part of the winter in London. Being in town about the middle of December, he found himself very ill, having been out of order for some time before: his appetite and strength failed him; and a physician, who was called to him, made him a great deal worse, by bringing a continual vomiting and looseness upon him. He made a shift, however, to return to Putney, where he grew better, and had some hopes of recovery. In this interval, he wrote "a dissertation to prove the uncertainty of physic, and the danger of trusting our lives to those who practise it." He was preparing some other things, but death put an end to all his purposes, the 11th of March, 1722, in his fifty-second year. We are told that he behaved himself, throughout the whole

whole course of his sickness, with a true philosophical patience, and looked upon death without the least perturbation of mind, bidding farewell to those about him, and telling them, "he was going to sleep." Some few days before he died, he wrote his own epitaph [M].

Toland was a man of uncommon abilities, and, perhaps, the most learned of all the infidel writers; but his system being Atheism, if to own no God but the universe be Atheism, he was led to employ those great parts and learning, very much to the offence and injury of society. Vanity, and an immoderate desire to distinguish himself, were predominant qualities in his composition, and his character in many other respects is far from being amiable; yet it is, perhaps, but reason and justice to disbelieve some stories that are told to his disadvantage, since they favour so entirely of that personal abuse, which may easily be conceived to flow from an abhorrence of his principles. His "Posthumous Works," in 2 vols. 8vo, were published in 1726, and republished in 1747, with an account of his life and writings by Des Maizeaux, the title of which runs as follows: "The Miscellaneous Works of Mr. John Toland, now first published from his original Manuscripts, containing, 1. An history of the British Druids, with a critical Essay on the ancient Celtic Customs, Literature, &c. to which is added, An account of some curious British Antiquities. 2. An account of Jordano Bruno, and his celebrated Book on the Innumerable Worlds. 3. A disquisition concerning those Writings which by the Ancients were, truly or falsely, ascribed to Jesus Christ and his Apostles. 4. The secret History of the South-Sea scheme. 5. A plan for a National Bank. 6. An Essay on the Roman Education. 7. The tragical Death of Atrilius Regulus proved to be a Fiction. 8. Select Epistles from Pliny, translated into English. 9. A diverting Description of Epsom and its Amusements. 10. Four Memorials to the Earl of Shaftesbury, relating to Affairs of State in 1713 and 1714. 11. Physic without Physicians. 12. Letters on various Sub-

[x] "H. S. E.

JOANNES TOLANDUS,  
Qui in Hibernia prope Deriam natus,  
In Scotia & Hibernia studuit.  
Quod Oxonii quoque fecit adolescens;  
Atque Germania plus semel petita,  
Virilem circa Londinem transegit  
ætatem.

Omnium literarum excultor,  
At linguarum plus decem sciens.

Veritatis propugnator,  
Libertatis assertor:

Nullius autem sectator aut cliens,

Nec minis, nec malis est inflexus,  
Quin, quam elegit, viam perageret:  
Utinam honestum antefereans.

Spiritus cum æthereo patre,  
A quo prodiit olim, conjungitur:  
Corpus item, naturæ cedens,  
In materno gremio reponitur.

Ipse vero æternum est resurrecturus,  
At idem futurus TOLANDUS  
nunquam.

Natus Nov. 30.

Cætera ex scriptis pete."

jects.

jects. 13. Cicero illustratus, dissertatio Philologico-critica : five, Consilium de toto edendo Cicerone, alia plane methodo quam hæcenus unquam factum. 14. Conjectura de prima typographiæ origine."

At the end of Des Maizeaux's life, there is, "An Elegy on the late ingenious Mr. Toland," which, that biographer says, was published a few days after his death; and he adds, that it was a matter of doubt with some, whether the author intended to praise or ridicule him.

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